

# **THE TRUTHS OF THE MYSTERIES AND THE IMPULSE OF CHRISTMAS**

**ANCIENT MYTHS AND THEIR MEANING  
SPIRITUAL BEINGS AND THEIR EFFECTS  
VOLUME 4**

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## **On the Functions of the Nervous System**

In these days I have tried to show you the conditions of human life from an individual aspect, and also from a wider aspect. You will have noticed that even during the public lectures which I held recently, I was anxious to point out the problems of spiritual science needed for an understanding of mankind. For we must abandon certain vicious circles of thought that are now to be found throughout the world, and are, really, one of the causes which led to the catastrophic events of the present.

Above all, people must understand where the boundary line between the so-called physical world and the spiritual really lies. This boundary-line really lies in the very center of man. In order to understand the world, it is very important to know that this boundary-line between the physical world and the spiritual world can be found in man himself. I have often pointed out, from the aspect of spiritual science, the great importance of scientific methods of thinking, both for the present and for the future, and have shown that scientific thought really stands more or less where it has always stood from its beginnings. One might well say that it is qualified to spread

darkness over some of the most important truths of life.

Let us be quite clear that the evolution of the times only begins today to introduce scientific thinking gradually into the conceptions of the universe and of life. Today a few monistic societies, and others too, are engaged in introducing scientific conceptions into the consciousness of the general public — often in a shockingly amateurish way. This is only one of the channels through which scientific thinking will flow gradually into the human soul. A far more effective and incisive way is the one of publicity.

Not by chance, but in accordance with an inner reality, the new scientific way of thinking entered the evolution of mankind at the same time as the invention of printing. All new things that mankind has learnt so far through printed books (with the exception of books containing old things that existed already) came from the scientific consciousness. I mean that the new element came from the scientific consciousness. Above all, the way in which thoughts have been captured came from a scientific way of thinking.

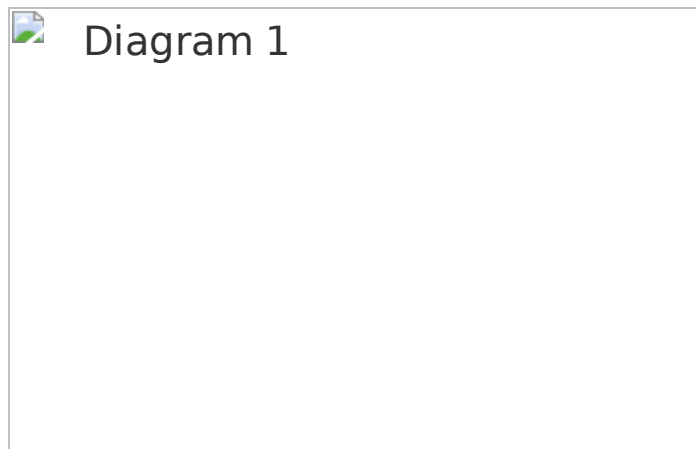
Theologians will of course raise this objection: Have we not printed theological wisdom and all kinds of religious things during the last years, decades and centuries? Yes, this is true, but to what has it led us? The way in which human souls have become conversant with spiritual life under the auspices of printing has brought about this result, that the spiritual element has gradually left the sphere of religious consciousness altogether. Under the influence of scientific thought, even *Christ-Jesus* has become the “simple man of Nazareth” (you know this already) and although he has been characterized in many ways, he has nevertheless been placed on the same level as other great personalities of history — but for the present at least he still stands above the others. The real spiritual element connected with the Mystery of Golgotha gradually disappeared — at least for those who think that they have advanced in the civilization of our times.

I have already explained that the scientific way of thinking was obliged at first to cooperate in producing a certain darkening of the spirit, in support of what the Spirits of Darkness bring into human thinking, ever since 1879. In the scientific sphere this assumes a very subtle aspect. The scientifically trained thinker, or better, the scientific expert who cooperates in the

general education of our age and in the formation of a world-conception, cannot help diverting man from casting a glance at the boundary-line between the physical world and the spiritual world, which exists in him. He cannot help this because science is as it is, and he does his very best (excuse this banal expression) to work in this direction by popularizing the scientific methods of thought. A future age will dawn for human thinking (it is terrible that such things are mentioned today – terrible for those who follow a particular line of thought), an age in which certain ideas will be looked upon as *comical* — ideas now ruling in science, which have not entered the consciousness of the masses, but influence them, because scientists (forgive me) are considered to be authorities.

I have often pointed out the following thought — even publicly in my book *Riddles of the Soul*: It is a current scientific idea that in the nervous system (we will limit ourselves to man, for the moment, although this can also be applied to animals) we can distinguish sensory, or sense-nerves or perceptive nerves, and *motor* nerves. It can be drawn schematically, by showing, for instance, that any nerve, say a nerve of touch, carries the sensation of touch to the central organ — let us suppose, to the spinal cord. The

sensations from the periphery of the body reach the spinal cord. Then, from another point of the spinal cord goes out the so-called motor nerve. From there, the impulse of the will is sent on (see drawing).



In the brain this is shown in a more complicated way, as if the nerves were like telegraphic wires. The sense-impression, the impression on the skin, is led as far as the central organ: from there, an order goes out, as it were, that a movement must be carried out. A fly settles somewhere on the body — this causes a sensation; the sensation is led on to the central organ; there, the order is given to lift the hand as far as the forehead to chase away the fly. From a diagrammatic aspect, this is an idea that is generally accepted. A *future* age will look on this as something very comical indeed, for it is comical only for him who can detect this. But it is an idea that is accepted by the majority of professional scientists. Open the nearest book on

the elements of science dealing with these things and you will find that today we must distinguish between sensory and motor nerves. You will find that they mention particularly the very comical picture of the telegraphic wire — that the sensation is conducted to the central organ and that the order is given out from there for the production of a movement. This picture is still very much diffused in popularized science.

It is far more difficult to see through reality than through the thoughts that set up comparisons with telegraphic wires, reminding us of the most primitive kinds of ideas. *Spiritual Science* alone enables us to see through reality. An impulse of the *will* has nothing in common physical matter. Nerves — both sensory and motor nerves — obey a uniform function, and this can be seen no matter whether the nerve-cord is interrupted in the spine or in the brain; in the brain it is merely interrupted in a more complicated way.

This interruption or break exists not only in order that something from the external world may be conducted through the one half to the central organ and then, in the form of will, from the central organ through the second half to the periphery — this interruption exists for an *entirely* different reason. Our nervous system is interrupted in this regular way



because at the very point of the interruption, reflected in an image in man, there lies the boundary line between physical and spiritual experience; it is the bodily reflection of a complicated spiritual reality. This boundary exists in man in a very remarkable way. Man enters into a relationship with the world immediately around him, and this process is connected with that part of the nerve-cord that goes as far as the interruption. But man must also have a link with his own physical body as a soul-being. This connection with his own physical body is transmitted through the other nerve-cord. When an external impression causes me to move my hand, the impulse to move the hand already lies here (shown in the diagram), already *united* with the soul, with the sense-impression. And that which is conducted along the whole sensitive nerves, along the so-called motor nerve, from *a* to *b*, is not “conducted as a sense-impression as far as *c*, where an order is given that gives rise to *b*” – no, the soul-element is already fructified when an impulse of the will takes place at *a*, and passes through the entire nerve-path indicated in the diagram.

It is quite out of the question that such infantile ideas should correspond to any form of reality — ideas which presuppose that the soul is to be found somewhere between the sensory and the motor

nerves, where it receives an impression from the exterior world and transmits an order from there, like a telegraphic operator. This childish idea, which is met with again and again, is very strange when found in conjunction with the demand that science must at all costs avoid being anthropomorphic! Anthropomorphic lines of thought must be avoided, yet people do not realize how anthropomorphic they themselves are, when they say that an impression is received, an order sent out, etc., etc. They talk and talk and have not the slightest idea what mythological beings they conjure into their dreams about the human organism! They would realize it if they would take things seriously.

Now the question arises: Why then is the nerve-cord interrupted? It is interrupted because, if this were not so, we should not be included in the whole process. Only because at the point of interruption the impulse springs over the gap, as it were (the same impulse, let us say, an impulse of the will, starts from *a*), because of this fact, we ourselves are in the world and are at one with this impulse. If the entire process were uninterrupted, with no break at this point, it would be entirely a process of Nature, in which we would not participate.

Imagine this process in a so-called reflex movement: A fly settles somewhere on your body, you chase away the fly, and the whole process never enters your consciousness fully. The entire process has its analogy, an entirely justified analogy, in the sphere of physics. Inasmuch as this process demands an explanation by means of physics, the explanation will be only a little more complicated than that of another physical process. Take a rubber ball, for instance: you press it here, and deform it. But the ball fills out again and reassumes its former shape. You press in and the ball presses out again. This is the plain physical process, a reflex movement, except that there is no organ of perception, there is nothing spiritual in the process. But if you interpolate something spiritual at this point by interrupting the process, the rubber ball will feel itself an individual being. However, in this case the rubber ball must have a nervous system, so that it can feel both the *world* and *itself*. A nervous system always exists in order that we may feel the world in *ourselves*: it never exists in order to pass on a sensation along one side of the wire, and a motor impulse along the other side.

I am pointing this out because the pursuance of this subject leads us into one of the many points where natural science must be corrected before it can supply

ideas that correspond approximately to the real facts. The ideas ruling today are instruments of the impulses coming from the Spirits of Darkness. The boundary line between physical and spiritual experience lies in man himself.

You see, this piece of nerve that I indicated in red really serves to place us into the physical world, so that we may have sensations in the physical world. The other piece of nerve, indicated in *blue*, really serves to make us feel *ourselves* as body. There is no *essential* difference whether we experience a color consciously from outside, through the nerve-cord *a c*, or whether we experience an organ, or the position of an organ, etc., from inside, through the cord *d b*; in essence, this is the same. In the one case we experience something physical is in us, i.e., enclosed within our skin. Not only that which is outside, but also what is within us, places us in the process that can be experienced as a will-process. The strength of the perception varies according to the nerve-cords that transmit it — the cord *a c*, or the cord *d b*. Indeed, a definite weakening of the intensity takes place. When an idea is linked up with a will-impulse in *a*, the impulse is passed on from *a*; when it jumps from *c* to *d*, the whole process weakens to such an extent in our consciousness or experience that we experience its

continuation — for instance, the lifting of our hand — only with that slight intensity of consciousness which we possess during sleep. When we lift our hand we are again aware of the will, but in the form of a new sensation from another side. Sleep extends continually in an anatomical and physiological sense into our waking life. We are connected with the exterior physical world, but we are completely awake only with that part of our being that goes as far as the interruption of the nerves. What lies in us *beyond* this interruption in the nerves is wrapped in sleep, even by day. In the present stage of the evolution of the Earth this process is not yet physical; it takes place on a certain spiritual level, although it is connected to a great extent with the lower qualities of human nature. However, I have often expounded the secret that just man's "lower nature" is connected with the higher manifestations of certain spiritual beings. If we note all the places in the human being where the nerves are interrupted, and jot them down in a diagram, we obtain the boundary-line between the experiencing in the physical world and the experience that comes from a higher world. Hence I can use the following diagram: Suppose that I indicate here all the nerve-interruptions — here is the head and here is a leg. Now suppose that a so-called impression goes out from here and that the interruption of the nerve is in this

place. “Walking” will be the result, and the real process consists in this — that everything that we experience through the nerve here, is experienced by day in a waking way. But what we experience here as unconscious will is experienced in a sleeping way, even when we are awake. The spiritual world forms and creates directly everything that lies below the point of interruption in the nerves.

You may find these things difficult if you hear them for the first time, but they should make you aware that you cannot enter into the more intimate questions of knowledge without some difficulty.

When it becomes clear to you that everything above the boundary line connects man with the *physical* world, and everything below the boundary with a spiritual world, of which he possesses only an inferior kind of physical image, you will be able to reach the following conception: — Think of the plant-world; the plants grow out of the earth, but they would not do so unless they received from the universe forces which are intimately connected with the life of the Sun, and which receive everything that the earth generates in the form of forces. All these cosmic forces, everything that pours in from the universe out of the Sun’s life,

with all that emanates from the earth, belongs to the life of the plants.

This joint action of cosmic and telluric, or earthly, forces is part of the life and existence in the physical world, as we must understand it. The forces working on the plants below this line, from the earth, together with the plant's germinating force (the seed is put into the earth) are of the *same* kind as those that we must seek here, where the red lines are indicated [original article notes "This diagram cannot be given."] You must look for the forces that the plant receives from the earth through its roots, above the boundary-line indicated in the diagram. Man takes from the earth in a more delicate way, through his eyes and ears, and above all through his skin, what the plant assimilates from the soil through its roots. Man is an earthly being through his nerves, and through what he receives in the form of telluric or earthly forces in the air he breathes, and in the food that the earth gives him. What the plant receives from the earth (except that the plant sends its roots into the earth), man receives through organs that he unfolds after death, from the earth; but he receives it in a more delicate way, and the plant in a coarser way through its roots.

The plant receives other forces as well; it receives forces that stream in from the Sun's sphere, from the heavenly sphere — the sphere of the cosmic spaces, or the universe. In my diagram, this sphere is indicated in *blue*; it represents the forces that the plant receives from the universe. They are of the same kind as those indicated in blue, beyond the boundary line. Man draws out of his body what the plant draws out of the universe. From the earth, man receives in a more refined state the forces and substances which the plant assimilates more coarsely from the soil through its roots. From this body, man receives more *coarsely* the same forces and substances that the plant draws from the universe in a more refined state. These forces do not exist in the universe in the form in which man draws them out of his own body; they existed as such during the old Moon period. Man has preserved them from that period. Through what lies beyond this limit (shown in the *blue* part of the diagram) man does not receive his perceptions immediately from the present, but from what he brought over as an inheritance from the old Moon period. He has carried the cosmic conditions of a past age into the present. Man has preserved the Moon-conditions in his body.

You can see, therefore, that we are cosmic to a certain extent and are even connected with the



universe in such a way that we bear within us an image of what has already been conquered by the universe outside.

This is again an example of what I mentioned last time, that it will not be of much use if we say, from a general, vague and nebulous standpoint, that man must take up again a cosmic way of feeling and cosmic ideas. These things are only of value if we approach them quite *concretely*, and if we really know *how* matters stand, *how* they are connected. This will place the experimental attempts of the present day on a sound basis, on a really sound basis. If we know that everything in the human body lying beyond the nerve-interruptions is connected with the Moon nature, we shall find in the universe and in the life on earth the forces that make us ill or that heal us. We shall find them through these relationships, and when we know how that which lies on *this side* of the boundary-line is connected with the conditions of the earth (in a finer way than the plant's connection with the soil through its roots), we shall find, in a really conscious way, the connection between illness and health and the qualities of certain plants.

These things are still in the experimental stage. Man's thinking must first be placed on a sound basis,

and then there will also be a sound foundation of knowledge for the conceptions and ideas which he develops, in order that his thinking may regulate, permeate, and give a certain structure to the social, ethical, pedagogic and political aspects of life.

In many realms of knowledge, we perceive that just those people, who in their scientific thought are broad-minded, able experts, begin to romance, to talk absolute nonsense, when they transfer their habitual ideas to the sphere of social life. But the sphere of social life is not an entirely independent sphere. The human being, with his physical soul and spiritual nature, takes his place in social life, and it is not possible to separate these things from one another. We must not content ourselves with the fact that men are made scientifically stupid in the social sphere in order that they may only be able to talk nonsense where the social sphere is concerned!

Today it is quite easy to prove that experienced scientists begin to talk nonsense when they cross the boundary between science and spiritual life. Medical men, especially, are very prone to all kinds of absurdities when they enter the spiritual sphere with the ideas that are gained today in the realm of science. We need not search far afield: any example

taken from human life will serve, for wherever we look we shall find confusion in this respect.

For instance, here is a pamphlet by a very good doctor, entitled: “The Injurious Effects of the War upon the Nervous System and Mental Life.” In order not to arouse your prejudice, I will not even say *what* a good doctor he is. This excellent medical man, however, observed the nervous system, concerning which science has not even a glimmer of a correct idea (this can be realized from the few examples I have given today); he observed to what extent the nervous system has been injured by the present war conditions. We need only consider the most primitive examples, in order to show how really sound thinking ceases when scientific conceptions are transferred to that which is connected, to some extent, with the spiritual sphere — I will not even say, the spiritual sphere itself! The discussion of such a subject as “The Injurious Effects of the War upon the Nervous System and Mental Life” implies the necessity of expressing what is supposed to take place in the *nerves*, as a result of all kinds of things pertaining to the spiritual (mental) life — naturally, *that* spiritual life which takes its course on the physical plane — through all kinds of ideas which are taken from this spiritual life.

This man, for instance, brings forward an idea that is supposed to be justified under certain conditions of abnormal life of the nerves, the idea of “over-estimated thoughts.” They are a symptom of diseased nerves. “Over-estimated thoughts” — what does this mean? You see, anyone who brings forward such a conception must make sure that it is really effective in life. What is an over-estimated thought? This doctor says it arises when the feeling, or the sensation, in the thought is emphasized too strongly, when it is a one-sided thought; in fact, he brings forward all kinds of vague ideas. Of course, I cannot give you a precise idea of this, but do not ascribe this lack of a clear definition to spiritual science, for now I am quoting. An over-estimated thought arises, for instance, if one hates a foreign country excessively, owing to the war. A “valued thought” would be real patriotism. But this real patriotism becomes “over-valued” when the nervous system is irritated. One does not only love one’s country, but hates the other countries: then the thought has become “over-valued.” The “valued” thought is sound, and from the valued thought one must conclude that the nerves also are sound. But if the thought is over-valued, the nerves are injured. Do we meet reality anywhere, if we characterize, on the one hand a nerve process, and on the other hand a thought which is supposed to have a certain quality?

As a thought, it is supposed to be “over-valued”; the nerve process is on one side and the idea “over-valued” on the other. People would do well to think out such things always to the very end, for a thought reveals itself as correct or incorrect, i.e., as real or unreal, only if it is thought to the end. For instance, it would be an over-valued thought if I were to think that I am the King of Spain; undoubtedly this would be an over-valued thought. But it need not be “over-valued” if I really happened to be the King of Spain. In this case my nervous system would be quite sound, although the thought is the same. It has the same content. Hence the thought itself is not over-valued; otherwise we must believe the King of Spain to be afflicted with nerve troubles because he thinks that he is the King of Spain! This is so, is it not? Consequently, this connection is not important, nevertheless there is a great deal of talk about this. There is not only talk: conceptions, definitions, etc., are formed. The results are very strange and not worth more than idle chatter.

You see, now, that this man has formed the idea of over-valued thoughts. The over-valuation of thoughts is a symptom for disturbances in the life of the nerves. Very well. But his sub-consciousness does not feel very much at ease, for sub-consciously he feels that while he is explaining to people all these matters

concerning the over-valuation of thoughts, they, too, have all kinds of sub-conscious thoughts, they think there is a flaw in the argument; but this remains, of course, in the sub-consciousness of people, for this person is an “authority”! Hence their impressions must not rise into consciousness, for, with the designation “over-valuation” is expressed not only the vivid and high valuation of the ideas in question, but also their “over-valuation” in connection with the real facts which lie at their foundation. The over-valued thought rules consciousness to such an extent that there is no room beside it for other objective thoughts, which are also justified. The latter are pushed aside and lose their efficacy in consciousness and their influence in bridling and limiting the over-valued thoughts. Thus a one-sided exaggeration arises when judgments are formed, a one-sided tendency in the strivings of the will, and a turning away from all other spheres of thought which are not immediately connected with the center of the over-valued thoughts.

(It is more or less the same thing as arguing that poverty comes from “pauvreté”!)

Certainly, two people may have the same thought substance, but in one case this is *Lucifer*, in the other case *Ahriman*, and in a third case it may be in keeping

with the normal evolution of humanity. Instead of coining the empty expression “over-valued thoughts,” we must accept the idea of *spirituality*, such as the luciferic or the ahrimanic spirituality; then we shall know that the important point is to recognize whether a human being wills something out of *himself*, or whether *something else* in him wills it. But of course, so-called science still shrinks from such views.

And if we expect real, concrete results from science, things become very amusing! Listen to this:

“First of all, I will define” (he tries to explain himself, because he wishes to show the symptoms of certain nervous disturbances), “first of all, I will define the thoughts that often play the chief role in the nervous disturbances of individuals” (he means also in the modern nationality-mania), “the ideas of *despondency, care, fear, lack of courage and of self-confidence.*” Very well, these are the things that characterize the nervous system in the life of the nerves that is determined by over-valued thoughts.

Despondency, care, fear, lack of courage and of self-confidence — well, such a lecture is meant to be of help somehow, for this authority does not speak merely to cause vibrations in the air, but because he

wishes it to be of use. Hence one would expect this gentleman to tell us *how* humanity can overcome these handicaps, because he finds, not only in individuals, but also in humanity, lack of courage, care, despondency, lack of self-confidence as symptoms of nervous disturbances; now we should expect him to tell us how to get rid of these things, how to get beyond this lack of courage, care, despondency, lack of self-confidence. One would take this for granted. Indeed he takes it for granted, for he says:

“Thus for a time at least, that discontented, discouraged mood can spread among the great masses of the people, which is to be feared more than anything else. For it leads to the abandonment of strong sound impulses of the will, it loosens the firm, united striving after a goal, and it weakens energy and endurance.”

Now we expect something, and he continues: “Not to be nervous, therefore, means above all courage, confidence, trust in one’s own strength, and not swerving from what has been recognized as the right course of action.”



So now we have the conclusion. People are nervous when they are oppressed by care, lack of courage, despondency, lack of self-confidence. How do they get rid of their nervousness? When they are not oppressed by all this! This is quite clear, is it not? When they are *not* oppressed by all these things!

The worthlessness of thought is carried over into substantiality also in science. Certain authorities have at their disposal all the material, have taken possession of it. It is already confiscated when any attempt is made to work upon it with reason. But when they work upon it themselves, they do so with worthless thoughts. All anatomical, physiological and physical subject matter is consequently lost. Nothing is created, for at the very table where something useful for humanity should be produced, people stand with these worthless thoughts. Certainly nothing can come of the dissection of a corpse, when — forgive the hard expression — an “empty head” dissects. Here already the matter becomes social. Things must be considered from *this* point of view. And a very promising treatise ends in the manner I have just shown.

I have given you one example. Not to become nervous means above all not to lose courage,

confidence and trust. But when today the average reader takes up such a treatise and reads: “The Injurious Effects of the War upon the Nervous System and Mental Life” — and thinks, “here I shall be enlightened, for this is by Professor So-and-so, director of the Medical Hospital in So-and-so.” — well, now he is clear about it, now naturally he is enlightened.

But on page 27, where national hatred is discussed, we read: — “Certainly similar impulses flared up within us, and we found it almost a relief and satisfaction to oppose our greatest enemies with a similar attitude on our side. And yet, only a little quiet consideration is needed to realize that this general national hatred is only the outcome of a diseased, overstimulated attitude of soul, into which the various peoples have fallen through mutually inflaming, inciting and imitating one another.”

How then has the history of national hatred arisen, according to this statement? Here are various peoples: *a*, *b*, and *c*, but neither *a*, *b*, nor *c* is in any way capable of hating, of itself, for the whole history has not arisen thus, — this general national hatred has developed through a diseased, over-stimulated attitude of soul into which the various peoples have fallen through *mutually* inflaming, inciting and

imitating one another. Thus, *a* cannot bring it about, *b* also cannot, nor can *c*; but what each is unable to do, they achieve by mutually provoking one another. Consider how ingenious the thought is. I explain something and have before me *a*, *b*, and *c*. All this is unable to provide an adequate explanation, but does so just the same. I explain something therefore out of nothing at all in the most beautiful manner

People pick up such things and read them without observing that they are simply nonsense.

It is necessary to point out such things for they show how disjointed and worthless the thought is which today assumes authority. Naturally in science, which pertains to what already exists, this does not come to light so strongly and cannot be controlled. But just as people think here in the realm of science, so they also think in social, pedagogical and political life and this has been prepared during the last four centuries. This is the present situation.

So it has come about that gradually out of the disjointed, worthless thought, just such impulses as those which meet us in the present catastrophic events have arisen. Here we must penetrate thoroughly to the roots of the matter. And only when

people then come to the surface of things, where the matter becomes actual for the single individual, and may also become so for the social structure of whole peoples, there the matter becomes especially terrible and tragic. It is our task on the one hand to grasp these things, is it not? We must learn to know them within their mutual limits, if we are to understand them. If we wish to understand such an event as the present war, which is so complicated and which unquestionably cannot be grasped in its details from the physical plane, we must — as people say — trace it back to its sources. But everyone believes, when he has traced a matter back to its source, when he has understood it in this manner, that it was a necessity, that it had to happen just as it now is. Today for instance, one does not in the least notice that the one has nothing whatever to do with the other. Because we understand something in its interrelationships, this does not also establish the fact that the event *had* to take place, that it could not have been omitted. He who tries to make clear to himself, in a more or less intelligent way, why the present war had to come, why it is *not* something determined by a few people, but something connected with deeper causes in the evolution of humanity — often goes away satisfied and says: Now I understand that nothing else was possible except that this war should come. It is obviously a

necessity — in the sense that when we know its causes it develops with absolute necessity out of them, out of these concrete conditions. But this does not mean that we may draw the conclusion that things had to happen just as they have happened. *No* event arising in world history is necessary in this latter sense. Although in the former sense it *is* necessary, no event is necessary in this *latter* sense. Each event might have been different, and each might not have happened at all.

He who speaks of absolute necessity might reflect with the same right: I should like to know when I shall die. Now if I go to a life insurance company, they reckon out — determining the amount of the insurance policies accordingly — how many people out of a certain number have died in a given length of time and how many still live. The insurance money is paid accordingly. I go to a life insurance company for information and it must appear from their calculations whether I shall be dead or not in 1922.

This is naturally complete nonsense. But it is exactly the same nonsense when we try to derive the necessity of one event from another, from the realization of the cause that must lead to it. Here I touch upon a theme which indeed is not easy, for the

reason that just in this sphere the most disjointed ideas are prevalent, because very little *will* to become clear about things exists in this realm today.

If we really wish to be clear on this point, we must recognize that when something takes place, it does so under the influence of certain conditions. In the sequence of circumstances we always come to a certain point where there are beginnings — real beginnings. If today we see a sapling that is still small, later on it will become larger; the largeness of the tree develops of necessity from its smallness. After a short time we may say: It is a necessity that this tree has developed thus. I could see how it developed according to necessity when it was still very small, perhaps while it was unfolding its very first germinating forces out of the earth. If I am a botanist I can see that in time a large tree must of necessity arise. But if the seed had not fallen into the earth at this particular spot — perhaps someone planted it there, but if he had not done so — then here would be a point where necessity would not have been introduced. For necessity must begin here. We have before us a mighty oak, let us say — it is not here in reality — we look at it and admire it; it was once naturally a sapling and has grown from this sapling, according to necessity. But now imagine that a good-

for-nothing boy (or girl!) had come along while it was still very small and pulled it up. Because it is pulled up, the whole necessity does not result. In a negative sense also the necessity may be done away with. Starting points, where necessities begin, these reveal themselves to the thought that conforms to reality. This is the essential point.

But we do not reach these starting points when we observe merely the outer course of events. We reach them only when we can at least feel the spiritual foundations. For just as you have here a bunch of roses, and when you form a concept of it, if you are an abstract person, an idea will result which is a copy of the reality (for the bunch of roses is real and the idea of it is a copy of reality) — so for the occultist the bunch of roses is not a reality at all when he conceives it, because the bunch of roses does not exist; the roses can only exist when with their roots they are connected with the earth. The real concept does not result when we form an image of something that is from the outset external, but only when we have formed out of the reality this fully experienced concept. But this fully experienced concept yields itself only to spiritual-scientific contemplation — even in the case of outer sense reality.

A valid concept of a world-historical event is only reached when we can view this event according to the methods of spiritual science. Here we find that it may indeed be traced in regard to its necessity; we find its ramifications, its roots within reality. But something is accomplished only by actually tracing the roots, not by the general statement of an abstract necessity.

Had, for instance, certain events during the eighties of the nineteenth century been different, the events in 1914 would also have been different. But this is just the important point, not to proceed as the historian does, who says: What now takes place is the effect of preceding events, these are in turn the effect of preceding events, which are the effect of still other events, etc. We come thus not only to the beginning of the world, but still farther, into complete nothingness. One such idea rolls along behind the other. This, however, is not the important point, but we must follow the matter concretely to where it first took root. Just as the root of a plant begins somewhere, so also do events. Seeds are sown in the course of time. If the seeds are not sown, then the events do not arise. I have touched upon a theme here that I naturally cannot exhaust today. We will have more to say later on this subject that I will describe essentially thus: "In



spite of all considerations of necessity, there is not a single event which is absolutely necessary.”

It is really essential that men of the present day should, in their whole attitude of mind, emerge from this frightful dogmatism that permeates modern science, and that matters should be [taken] seriously.

I will give you a good example. At Zurich and Basle I endeavored to explain what nonsense it is to consider a sequence of historical events in such a way that one event must necessarily arise from another. This is the same as if I said: Here is a light that illumines first an object *a*, then an object *b*, then an object *c*. I do not notice the light itself, but merely the fact that first *a*, then *b*, then *c* in turn becomes illumined. I should be mistaken if, on seeing *a* and then *b* illumined, I were to say that *b* is lighted from *a*, and when I see that *c* is illumined, I were then to say: *c* is lighted from *b*. This would be quite incorrect, for the illumination of *b* and *c* have nothing to do with *a*; they all receive light from a common source. I gave this example in my lectures in order to explain historical events.

Now suppose that somebody found this idea quite a nice one. This is possible, is it not, that an idea which has sprung up on anthroposophical soil should be

found quite good? Indeed, here and there even our opponents have taken such ideas to use for themselves. Many indeed have become opponents because such things had to be censured. Thus it is quite possible that an analogy brought forward from an anthroposophical quarter should not be absolutely foolish. Suppose some person took it and used it in a connection differing from that in which I had used it. Suppose that he used it dogmatically, not symptomatically as I did. Suppose that he used it from quite a different attitude of mind, and that I heard a lecture in which he said: "The sequence of cause and effect is quite wrongly explained by saying that effect *b* is the result of cause *a*, effect *c* of cause *b*, for this would be the same as saying: 'When three objects, *a*, *b*, and *c*, are illumined, then *b* is illumined by *a*, *c* by *b*.'"

Suppose I am listening to all this, and that the explanation is not given in the same connection in which I spoke at Basle and Zurich, then I should perhaps object to the lecturer's conclusions, arising from *his* connection. I should perhaps say: "Supposing that *a*, *b* and *c* are luminescent substances — there are such substances; when exposed to light they become luminous and can give light even when the source of light is removed — suppose that *a*, being

luminescent, actually illumines *b*, and that *b*, being luminescent, illumines *c*, then *b* would in truth be lighted by *a*, and *c* by *b*. In this way the whole analogy can become very brittle, when it is used by someone who, in the course of his lecture, has not explained that concepts for the realities in the spiritual life are like photographs, which differ when taken from different points of view. If this is not said at the outset, if the lecturer does not lead up to ideas that conform to reality, so that these ideas are always ideas from a certain point of view, then what has been said quite rightly from a certain perspective may become nonsense when used in an absolute sense.

The difference lies in this: Does the speaker start from *reality* or *ideas*? If from the latter, he will always be one-sided. If he takes as his starting point *reality* — since he can only bring forward ideas and nothing else, and every idea is one-sided — he may and must produce one-sided ideas, for that is quite obvious. You will now understand that a complete, a fundamental alteration of the soul-life is essential. For this reason it is easy for people to criticize many ideas of which I am the author. I do not know if anyone has hit upon this particular criticism. I have myself already made all the criticisms that are necessary.

Men *must* now realize in what way the idea is related to the reality. Only then shall we be able to penetrate into reality. Otherwise we shall always quarrel about ideas. Today the whole world is fighting about ideas in the social sphere, even when this fight has been transformed into external deeds. The fight about ideas changes very frequently into external deeds. These things lead into the intimacies of the spiritual life. Those who would understand existence must reflect on such things.

I have called your attention to these matters today in a more theoretical way. Next time I will speak of contemporary history from this standpoint and will show how far certain events have been necessary, and how far they were quite unnecessary, how quite different events might have happened, and how the catastrophes under which we all suffer need not have happened at all. We shall speak of these important questions in the next lecture.

## **Ancient Myths 1**

In the course of the public lectures lately given in Switzerland I have frequently remarked that knowledge, that way of thinking which prevails among the men of our time and has taken root in human souls, is not adapted to grasp the social-moral life. Present conditions can only be brought to a healthy state if men are able to come again to such a thinking, such a grasp of the universe, as will give what lives in the soul a direct link with reality.

I said that what prevails in the historical, the social, the ethical life is more or less dreamt, slept through by mankind, that in any case abstract ideas are not fitted to take hold of the impulses which must be active in the social life. I stated that in earlier times men were aided through older, what we call atavistic, knowledge, through myths. They brought to expression in the form of a myth what they thought concerning the world, what entered their vision of the world secrets. Myths — the contents of mythology — can be viewed in the most manifold ways, and in fact I pointed in these observations to a positively magnificent materialistic explanation of the myth by Dupuis. In other places we have repeatedly for years

examined this or the other myth. However, the myth permits of many points of view and when something has been said about it, its content is far from being exhausted. Again and again from different standpoints different things may be asserted in regard to a myth. It would be very useful for the man of today if he made himself acquainted with the nature of that thinking which underlies the mode of thought found in the concepts of mythology. For the ideas which are formed about the origin of myths, the creation of mythology, belong indeed to the realm of the modern superficial judgment which is so widespread.

Deep truths are embedded in the myths, truths more concerned with reality than those which are expressed through modern natural science about this thing or the other. Physiological, biological truths about man are to be found in the myths, and the origin of what they express rests upon the consciousness of the connection of man as microcosm with the macrocosm. Especially can one realize — and this I shall deal with today and tomorrow — when one has in mind the nature of the thinking employed in the myths, how deeply, or actually how *little* deeply, one is concerned with reality in ordinary modern concepts. It is therefore useful to recollect sometimes how myths have been formed among neighbouring peoples of the

pre-Christian ages. Neighbours to one another and much interconnected in their culture are the ancient Egyptians, the Greeks and the Israelites. Moreover, one can say that a great part of the thinking that still rules in the soul today is connected with the knowledge of the Egyptians, Greeks and Israelites as expressed by them in the form of myth.

The myth which I should first like to discuss — but as already said, from a certain standpoint — is the Osiris-Isis-Myth belonging to the Egyptian culture. I have already called your attention to the fact that the Osiris-Isis-Myth is also conceived by Dupuis as a mere priest lie, that the priests as far as they themselves were concerned, had meant nothing but astronomical, astronomical-astrological events, and had fabricated such a myth for the common people.

One can observe in an interesting way how the Greeks not only have a number of Gods connected with their own life, but how they have whole generations of Gods. The oldest God-generation was linked with Gaia and Uranus, the next generation with Chronos and Rhea, the Titans, and all that is related to them, and the third generation of Gods, the successors of the Titans — Zeus and the whole Zeus circle. We

shall see how the construction of such God-myths springs from a special type of soul.

The Greeks, Israelites and Egyptians had different conceptions of their connection with the universe. Nevertheless there prevailed in all, as we shall shortly see, a deep relationship as regards other standpoints, as well as in reference to the one I shall take as a basis today. Of the Egyptians one must say that in the age when the Osiris-Isis-Myth arose as the representative for profounder truths, they developed a knowledge which had a longing to know the deeper foundations of the human soul. The Egyptians desired in this way to turn their gaze to that element in the human soul which lives not only between birth and death, but which passes through birth and death and also leads a life between death and a new birth. Even from external perception one can see how the Egyptians — in their preservation of mummies, in their peculiar death-ceremonies — turned the eye of the soul to that element in the soul which passes through the Gate of Death and in new form experiences new destinies when man treads ways that lie on the other side.

What is it in man that passes through the gate of death and that enters through birth into earthly existence? This question, more or less unconscious



and unexpressed, underlay the thought and aspirations of the Egyptians. For it is this eternal-imperishable element — I have often already expressed it in another form — that is united in the Egyptian consciousness with the name of Osiris. Now, in order to have a foundation, let us consider the Osiris-Myth in its most important aspects, let us just consider it, as it has been preserved.

It is related of Osiris that at one time he ruled in Egypt. It is related that above all the Egyptians owed to him the suppression of cannibalism, that they owed to him the plough, agriculture, the preparation of food from the plant kingdom, the building of cities, certain legal ideas, astronomy, rhetoric, even a script and so on. It is then related that Osiris inaugurated not only among the Egyptians such beneficent arts and institutions but that he undertook journeys into other lands and there too spread similar useful arts. And in fact it was expressly stated that Osiris did not spread them by the sword but by persuasion.

Then it is further related that Typhon, the brother of Osiris, wanted to institute new things in opposition to what had proved beneficial for the Egyptians throughout centuries through the influence of Osiris. Typhon wanted to inaugurate all sorts of novelties. We

should say today: after the institution of Osiris had existed for hundreds of years, Typhon made a revolution while Osiris was absent extending his institutions among other peoples. This differs a little from the latest example of revolution ... there something happened which newcomers brought about, not while the other was extending beneficent institutions among other nations ... But between Osiris and Typhon there took place what has been stated. Then, however, the myth proceeds:

Isis waited at home in Egypt. Isis, the consort of Osiris, did not permit the innovations to be really sweeping. That, however, had the effect of enraging Typhon, and as Osiris came back from his wanderings Typhon slew him and made away with the dead body. Isis had to search a long time for the corpse. She found the body at last in Phoenicia, and brought it back home to Egypt. Typhon now became angrier and tore the corpse in pieces. Isis collected the pieces and out of each piece, by means of spices and all sorts of other arts she made a being again which had the complete form of Osiris. She then gave to the priests of the land a third of the whole territory of Egypt, so that the tomb of Osiris should be kept a secret, but his service and worship all the more fostered.[See Egyptian Myths and Mysteries.]

The remarkable statement was then added to this myth, that Osiris now came up out of the underworld — when his worship had already been inaugurated in Egypt — and that he then occupied himself with the instruction of Horus, the son whom Isis had borne after the death of Osiris. Then it is related that Isis had the imprudence to release Typhon whom she had succeeded in imprisoning. Thereupon Horus, her son, became angry, tore the crown from her head and set cow-horns there instead and Typhon was defeated in two battles with the assistance of Hermes — that is the Roman Mercury, the Greek Hermes. A kind of Horus-cult, the cult of the son of Osiris and Isis was instituted.

The Greeks in some way or other heard of these Egyptian stories of world-mysteries. It is remarkable how in Greece they often spoke of the same being as was spoken of over in Egypt, or over in Phoenicia or Lydia, etc. These God-conceptions flowed into one another, as it were, and this is very characteristic and significant. When a Greek heard the name Osiris, he could picture something from it, he identified what the Egyptian understood under the name Osiris, with something of which he too had certain concepts. Although the name was different, what the Egyptian

conceived of as Osiris was no stranger to the Greek. I ask you to take note of this. It is very significant.

We have the whole thing once more. Read the 'Germania' of Tacitus; there Tacitus also describes the Gods that he finds in the North a hundred years after the founding of Christianity, and he describes them with Roman names. He thus gives Roman names to the Gods whom he finds there. In spite of the fact that the Gods whom he found there had of course other names yet he recognized their being and could give them the Roman names. We find in the 'Germania' that he knew that in the North men had a God, that was the same God as Hercules and so on. That is very significant and it points to something very deep and of great meaning. It shows that in those ancient times there was a certain common consciousness concerning spiritual things. The Greek knew how to picture something of Osiris, independent of the Osiris-name, because he had something similar. What was concealed behind the name Osiris was not unfamiliar to him.

That is something that one must keep well in mind in order to recognize that in spite of the difference of the separate myths, there existed a certain community of soul! One could sometimes wish that

there might be as much common understanding among modern men as, let us say, between the Greeks and the Egyptians, so that the Greeks understood what the Egyptians expressed! A Greek would never have uttered so much nonsense about Egyptian conceptions as Woodrow Wilson is able to think in one week about European conceptions — if one can call it thinking! The Greeks related that Chronos had begotten a son by Rhea in an irregular way. Thus the Greeks speak of Chronos and Rhea — we shall see immediately how they fit into the Greek myth — and this irregular son, who was so begotten, was Osiris. So just think: the Greeks hear that the Egyptians have an Osiris, and the Greeks on their part relate of Osiris that he is the son of Chronos and Rhea, but not begotten in the right way, so incorrectly begotten that Helios, the Sun-God became so angry about the matter that he made Rhea barren.

Thus the Greeks find a certain relationship between their own conception of the Gods and the Egyptian conceptions. But again on the other hand, what the Egyptians in a certain sense formed as their highest concept of a God — the Osiris-concept — is connected among the Greeks with an irregular origin — from the Titan race — from Chronos and Rhea.

One grasps this externally in the first place — we shall have to grasp it much more deeply presently — if we are clear that the Egyptians sought to learn of the eternal part of the human soul. They sought to know about that which goes through births and deaths — but in order to know of this eternal part in life the Egyptians expressly turned the soul's gaze beyond death. To the people of Egypt through whom the Greeks learnt of Osiris, he is no longer the God of the living, but the God of the dead, the God who sits on the Throne of the World and passes judgment when man has gone through the gate of death, that is, the God whom man has to meet after death. At the same time, however, the Egyptian knew: the same God who judges men after death, has at one time ruled over the living.

As soon as one takes these ideas together, one is no longer inclined to agree with the Dupuis verdict that it was only a matter of star-events. These Dupuis judgments have much that is captivating, but on closer inspection they reveal themselves as very superficial. I have said that the Egyptians — in the age when the Greeks received from them the Osiris-concept — directed their mind above all to the human soul after death. This lay far from the Greek mind. To be sure, the Greeks spoke too of the human soul after

death, but inasmuch as they spoke of their Gods, they did not really speak of the Osiris-nature of such Gods as primarily give judgment after death. The race to which Zeus belongs is a race of Gods for the living. Man preferably looked up to this world when he turned his mind's eye to the world to which man belongs between birth and death — a race of Gods for the living: Zeus, Hera, Pallas-Athene, Mars, Apollo, etc. But these Gods were, so to say, the last God-race for the Greeks. For the Greeks turned their gaze to three successive generations of Gods.

As you know, the oldest generation of Gods was around Uranus and Gaea or better said: Gaea and Uranus. They were the earliest divine pair with all the brothers and sisters and so on who belonged to them. From this divine pair were descended the Titans, to whom also Chronos and Rhea belonged, but above all Oceanus. As you know, through certain cruel regulations — so says the myth — Uranus had evoked the wrath of his spouse Gaea, so that she prevailed upon Chronos their son, to make his father on the world-throne, impotent, and we then have this rulership of the older Gods succeeded by that of the younger, Chronos and Rhea with all that belongs to it. You know too that in the Greek myth, Chronos had the somewhat unsympathetic, in many respects,

characteristic of swallowing all his children as soon as they were born, which was not pleasant for the mother, Rhea. (I am calling attention to various features which we shall particularly need.) And you know too that she saved Zeus and brought him up to overthrow Chronos, just as Chronos overthrew Uranus, only in another way, so that then the new race of Gods arrives. And then we have Hera and Zeus with all that belongs to them with all the brothers and sisters, children and so on.

An important feature in the myth, which I must relate since we shall need it if we wish to regard the myth as foundation for all sorts of world-conceptions, is the following. Zeus, before he overcame the Titans and cast them into Tartarus, had prevailed on the Goddess Metis, the Goddess of cunning, to provide him with an emetic, so that all the children swallowed by Chronos could be brought again to the light of day, and be once more in existence. Thus Zeus could have his brothers and sisters again ... for they had been in the body of Chronos. Zeus himself alone had been rescued by his mother Rhea.

And so we have three successive generations of Gods: Gaea-Uranus; Uranus overthrown through Gaea, because he was cruel, supplanted by the children,



Chronos and Rhea; then Chronos overthrown again through Zeus, likewise at the instigation of Rhea. In the Zeus-circle we have the Gods who meet us where actual Greek history makes its appearance.

Now I should like to call special attention to a very significant feature of this. Greek mythology. It is not clearly enough stressed, in spite of being one of the most important features. Three successive races of Gods: these are thus the rulers of the macrocosm. But while Gaea and Uranus, Rhea and Chronos, Hera and Zeus are ruling, the human being, according to the Greek conception is already everywhere in existence. Man is already there without question. When therefore Chronos with Rhea had not yet reigned, when the rulers were still Gaea and Uranus, particularly, however, when Chronos reigned with Rhea and Zeus was not yet in possession of his emetic and so on, there were already men upon the earth, according to the view of the Greeks. And, what is more, as the Greeks related, they lived a happier life than in later times. The later human beings are the descendants of these earlier men. We must say then that the Greeks had this consciousness: up above rules Zeus, but we human beings descend from other forefathers who were not yet ruled over by Zeus. That is an important feature of the Grecian teaching of the Gods: that the

Greek venerated his Zeus, his Hera, his Pallas-Athene, but was quite clear that they had not created him, what in general one calls 'created', but that men were there much earlier than the reign of these Gods. This is important concerning the Greek Gods.

That this is especially important for the Greek Gods can strike you when you compare the question with the Jewish teaching of the Gods. It is, of course, quite unthinkable that one would find the same feature in the Jewish teaching. You could not possibly imagine that according to the Old Testament men were pointed to ancestors who had not yet come under the rulership of Jahve and the Elohim. This therefore is something which differs radically in the Grecian teaching of the Gods. The Greek looks up to his Gods and knows: they indeed are ruling now, but they have nothing to do with what I call 'creation' of the human race.

This was absolutely impossible within the Old Testament conception. In the Old Testament those whom men looked upon as Gods were in the main far more concerned with the creation of man. In observing the course of world events it is very necessary to consider such things. The point is not merely to form concepts, the point is that one is able to form concepts that connect one with reality; the especially

characteristic, the especially representative concepts, these are what one must have in mind.

And with this, we have considered an important feature of Greek mythology. Let us just examine it. When the Greek looked up to his Gods, they were not those of whom he had the consciousness: they have created me. For human beings were already there, as we have said, before these Gods had assumed their rulership. What these Gods were able to do was, for the Greeks, quite a respectable amount, but they could not produce for him a human race on a planet. That lay in the Greek consciousness: these Gods could not produce a human race.

Now, what actually were the Gods of the Zeus circle, the Olympian Gods, for the Greek consciousness? To form even an historical concept of what these Gods were — I mean now in the Greek consciousness, we have of course said various things about these Gods, but let us place ourselves into the Greek consciousness — what were they? Well, they were not beings which went about among men under ordinary circumstances. They dwelt in fact on Olympus, they dwelt in the clouds and so on. They paid only at times sympathetic or unsympathetic visits; Zeus in particular, as you know, sometimes paid sympathetic

or unsympathetic visits into the human world. They were in a certain respect useful; but they also did things about which the modern man, who is somewhat more narrow-minded than the Greeks, would probably take the law into his own hands and involve such a Zeus in a divorce suit and so on. In any case, these Gods had a half-divine, half-human connection with men, and such beings, so it was thought, are not materialized in the flesh ... When Zeus wanted to conduct his affairs he took on all sorts of forms, did he not — a swan, golden rain, and so on; thus in ordinary life these Gods were not incarnated in the flesh. But on the other hand, if one looks deeper, one finds that the Greeks had the consciousness that these Gods were connected with men who lived in primeval times. Far more than looking up to the connection with the stars, as Dupuis supposed, the Greeks looked up to men of primeval times and brought the concept of the being of Zeus — please note exactly how I form the sentence, for that is the point — into connection with some ancient ruler of a long-past age. Please note that I have not said that the Greeks had the idea that what they meant by Zeus had been an ancient ruler; but I said: that which they pictured as Zeus they brought into *connection* with an ancient ruler who had once lived in long gone-by ages. For the kind of connection

for Zeus and also for the other Gods was a somewhat complicated one.

We will examine the words a little, so that we can form an idea of what really underlies them. Let us suppose that at some time a personality had lived in Thrace, a region in Northern Greece, on whom the Zeus-concept was fastened. Now the Greek, even the quite ordinary Greek was quite clear: I do not, as it were, venerate this ancestor, nor do I venerate the single individuality which has lived in this ancestor, nevertheless I venerate something which had some connection with this ancient forefather, this ancient king in Thrace, or in Epirus. The Greek had in fact this idea: There was once such a king in whose whole being not only his own individuality had lived, but the individuality of a super-sensible being; this had expressed itself, had lived upon the earth, by once descending into a human being. The Zeus-concept was not made earthly in this way, it was brought into connection with an ancient ruler, who at one time had furnished the garment — or let us say — the dwelling place for this Zeus-being. Thus the Greek differentiated essentially that which he conceived of as Zeus from the human individuality which had lived in the body to which the Zeus-concept was referred. But the Zeus-rulership, the rule of Zeus and the Gods,

took its starting point, as it were, from the fact that Zeus had descended, had lived in a human being, had found his centre there in order to work in the being of man — but who then went on working no longer as an ordinary man but in fact as an ‘Olympian’. And it was the same in the case of the other Greek Gods.

Why did the Greek form this conception — that there was once a ruler who was possessed, so to say, by Zeus, but that now there is no longer a ruler who can be possessed by Zeus, but that Zeus only rules as a super-sensible being — why did the Greek form this concept? Because the Greek knew that human evolution had progressed, that it had changed. In other words, the Greek knew that there were ancient times when human beings could have Imaginations in a particularly outstanding degree. A certain clairvoyance naturally remained for some few, but the authority of the Imaginations, that disappeared: the beings who can still have real Imaginations, these can only hold sway for the life that man knows between birth and death, in super-sensible worlds.

This is the essence of what the Greeks pictured to themselves concerning their Gods: there were Beings who could *imagine*. But the time is past when such Beings as can ‘imagine’, can enter into human bodies.

For human bodies are no longer adapted to Imaginations. So said the Greeks to themselves: we are governed by a race of Beings who can have Imaginations, while we no longer can have them. The Greek had a quite unsentimental concept of his Gods. It would moreover have been rather difficult to be sentimental over Zeus. Yet the Greek said to himself quietly (I shall again elaborate the matter somewhat, one must add detail when one wants to be quite clear), "We men are going through a definite evolution; we have developed from atavistic clairvoyance in Intuition, Inspiration, Imagination; now we must have ordinary objective thinking. But the Gods have not ventured upon it, they have remained in their imaginative consciousness, otherwise they would have to be men and wander about here in the flesh. It did not suit them (so thought the Greeks in their unsentimental way of regarding the Gods) to pass over to objective thinking, so they have not descended to the earth, but kept to their imaginative consciousness. In this way, however, they rule over us, for they have more power, as it were, since the Imaginative concept, when it is utilized fully, is more powerful than the objective concept."

From this, however, you see that the Greeks looked back to a time when man's forming of concepts, his

observation and perception were different, and that this looking back went hand in hand with the ideas they formed of the Gods. Thus they looked back to Zeus, Hera, and said: These are ruling over us now, at one time we were also as they are, but we have developed further and have become weaker. Therefore they can rule over us, they have remained as it was at that time. A certain Luciferic character, as we should say today, was given to their Gods by the Greeks. And those Beings who had remained at the Imagination stage — this developed in the Greek consciousness — these were themselves successors of these Beings who remained at the Inspiration stage. Hera and Zeus remained behind at Imagination, Rhea and Chronos at Inspiration, Gaea and Uranus at Intuition.

You see, the Greek examined his own soul, and he brought his generations of Gods into connection with the evolution of mankind and the different states of consciousness. This he felt, this he perceived. The eldest Gods, Gaea and Uranus, were Beings whose whole inner relation to the world was ordered by the fact that they had an intuitive consciousness. They wanted to remain at the stage of Intuition; and those at the stage of Inspiration set themselves against them. And again the inspiring Beings wished to remain at Inspiration; and those living in the



Imaginative consciousness set themselves against them. The Intuitive were thus overthrown through the Inspiring, the Inspiring through the Imagining. We live as human beings and above us the Imaginings. Now you know that in the Prometheus myth, the Greek already desired to find some kind of instrument against the Imagining.

	{ Gaea- Uranus	== Intuition
Man	Rhea- Chronos	== Inspiration
	Hera- Zeus	== Imagination

The Greeks graded their Gods in such a way that in this gradation they showed how they looked back to earlier states of consciousness of that being who has at the same time evolved as humanity. The Greeks showed how they connected this with their retrospect of the Gods. Just think how deeply significant this is for the understanding of the Greek consciousness! Thus the Greek in looking back to his generations of the Gods looked back to the past in the mental life. He connected the ancient Intuitional Beings with Gaea, the Earth, and Uranus, the Heavens, and connected the Inspirational Gods with Rhea and Chronos. They still perceived what Gaea and Uranus were. Rhea and

Chronos are described as Titans — What are they actually?

Now for some centuries mankind has lost practically all consciousness of what lies at the foundation of all this.

Let me remind you that you know how a few hundred years ago the human being was brought into connection with three fundamental elements. You can still find this knowledge in Jacob Boehme and Paracelsus, even up to the time of Saint Martin. Jacob Boehme still gives: Sal == Salt; Mercur == Quicksilver; Sulphur == Sulphur. In the Middle Ages one said:

Salt  
Mercury  
Sulphur.

What was understood was not the same but yet had something to do with what the Greek meant when he spoke of Uranus-Gaea, or Gaea-Uranus; Rhea-Chronos; Hera-Zeus. For you see Chronos drove Uranus from World-rulership, Gaea became — shall we say — as good as widow. For what did she become? She became what is 'Earth' — not the ordinary earth which we find outside, but the earth that man carries in himself, i.e.

— Salt. Could man — this was known to the investigator of nature in the Middle Ages — make use consciously of the salt that existed in him, then he would have Intuition. Thus the process which has sunk down deep into the nature of man was a more living one in the old Gaea-Uranus time.

A younger process which has also entered deep down into human nature is that which can be described as the Rhea-Chronos-process. The Greeks said: the power of Rhea was once widespread, and 'Chronos' represented the forces that confronted Rhea. Chronos was overthrown. What has been left? Well, just as from Uranus-Gaea the dead salt has been left, so from Chronos-Rhea, the fluid, Mercury, has been left; the fluid in man that can take a drop formation; that has remained behind. But neither can man make conscious use of this; it has sunk into unconscious depths.

Today, of course, that is long past and in the time of the Greeks it was already gone by, for the Greeks said to themselves: the time of Zeus upon earth was in hoary primeval ages, but at that time man could make use of the Sulphur to be found in him. Were man able to make use consciously of his Salt, he would be able to use Intuition in an atavistic way. If he could

consciously make use of his Mercury, his fluid element, he would be able to use Inspiration, and Imagination if he could use his Sulphur — not in that transmitted sense, but in the actual sense as the Alchemists of the Middle Ages still understood it, when they spoke of the ‘philosophical sulphur’. Today there is also a philosophical sulphur: [Schwefel (Sulphur) has also a slang meaning of ‘hot air’. Trans.] Professors of philosophy manufacture it in vast quantities, but this is not what the Alchemists understood by it. They understood an imaginative consciousness, an atavistic Imagining, which was connected with the use of this active sulphur in man. Human beings, so said the Greeks, and their priests of the Mysteries also said so, for the mysteries of Salt, Mercury and Sulphur are ancient; human beings, through their evolution have overcome atavism, making use of sulphur atavistically. But Zeus and his circle have withdrawn into the super-sensible and avail themselves of the Sulphur processes: hence Zeus can hurl his lightning. If man, like Zeus, could hurl lightning, that is, if he could transform the sulphur through Imagination into reality, if he could inwardly and consciously hurl lightning, then he would use Imagination atavistically. That is what the Greeks wished to say when they said of Zeus that he could hurl lightning.

It was known, even by Saint Martin, that with the Sulphur of the Alchemists something different is meant from the ordinary earthly sulphur, of which one could at most say — excuse the plain speaking — it is the excrement of that which was understood by Saint Martin and those before him as the real sulphur, which they also called the ‘philosophical sulphur’. And Saint Martin still speaks of how thunder and lightning are really connected with the processes of the macrocosmic, or one could say the cosmic sulphur. Today, indeed, many a physical-natural scientific explanation creeps into science, which is also a sulphur, [See former note. Trans.] but not exactly a ‘philosophical sulphur’. Yet, remember that the really clever people of today are, of course, far beyond talking of sulphur processes in the cosmos when thunder and lightning arise; for lightning and thunder arise, as you can read in elementary books on physics, through some sort of friction processes in the clouds — don’t they? Anything really rational one cannot find in what is said about lightning and thunder; for the wet clouds in their mutual action are supposed to create the electricity which comes about through thunder and lightning! But if an electrical experiment is made in the schoolroom each apparatus is most carefully dried, for the least dampness prevents any electricity from arising. The clouds up there, however, are

apparently not wet! The teacher can do nothing with an electric machine which is damp, which indeed is not completely dry, but at the same time he explains that the wet clouds are supposed to be connected with the creation of electricity. Yes, indeed such things get thoroughly mixed up, don't they! I wanted, however, only to say that in Saint Martin there was still a consciousness that this element of which the Greeks dreamt when they spoke of Hera and Zeus, had something to do with lightning and thunder.

You see, even superficial ideas can indicate to us that certain nature processes, the Salt, Mercury, Sulphur-processes, but in their older sense — are connected with what the Greeks possessed in their mythology. Let us hold that fact to begin with. We must have such fundamental concepts in order to pass over in the right way to our own time.

Thus the Greeks looked back to generations of Gods, to conditions that had ceased to exist, but that in earlier ages were also perceptible to man. They connected what lived in their Gods with what we call processes of nature. Mythology was therefore at the same time a sort of natural science. And the more one learns to know mythology, the deeper is the natural science one finds in it, only a different one, which is at

the same time a science of the Soul. This is how the Greeks thought, and how the Egyptians too conceived of their Osiris, who once had ruled but who was now in the underworld.

Do you notice how different the things are and yet how they are all to be traced back to a common type? If the Greeks refer to earlier ages when such a being as Zeus, who in their own time could live only supersensibly, could even incorporate in a man, so could the Egyptians also point to an older age when Osiris or Osirises — the number is not the point — ruled, when they had descended into human beings, when they were present. But that time has gone by ... now (in the Egyptian Osiris-culture) one can no longer look to a human being on the physical plane if one wants to find Osiris, one must look to the world which man enters when he goes through the portal of death. Osirises are no more in the world where human beings live, but man meets them after death. Thus the Egyptian too looked back to an ancient time in the sense of the change of human consciousness, when he distinguished between the Osiris who could once wander the Earth, and the Osiris who can now no longer wander the Earth, who only belongs to the Kingdom of death.

If we confine ourselves today to the two mythologies and tomorrow touch briefly upon the Old Testament teachings before we draw any conclusions, we can make the following statement: We observe from the whole way in which Greek and Egyptian stood to their Gods, that at the same time there was expressed in this consciousness a remembrance of the ancient times of atavistic clairvoyance. They have vanished, they are no more there. With the destinies which the human being has gone through together with his Gods — whether with Zeus or Chronos in Greece, or with Osiris in Egypt, man was describing to himself at the same time this knowledge: If I look farther back, I was related as a human being to the macrocosm in a different way from how I am now. This relation has altered.

To look back in this way to earlier ages when the Gods walked among men, had a distinct reality for these ancient peoples, since they knew that the human being stood as microcosm to macrocosm in a different way from in their own time. The old atavistic clairvoyance actually faded away in the fourth post-Atlantean epoch. This was what it was sought to express through the Greek mythology, what it was also sought to express through the Osiris-mythology of the Egyptians.



## **Ancient Myths 2**

It was my task yesterday to show how the special configuration of such mythologies as the Osiris Myth, the Greek mythology — and in a certain sense even the Old Testament teachings to which we will return presently — is connected with changes in the stages of human consciousness. We know of the development of consciousness in mankind, we know that we have to look back to earlier times of man's evolution in which there existed an old clairvoyance, a perceptibility of super-earthly things. It is well to look back at such things for this retrospection gives us orientation. Mankind is again to achieve vision directed to the super-sensible; it is to be achieved on the path of Spiritual Science, through spiritual scientific thinking. The realization of what each one can do, no matter where he stands in the world, can be helped by the will to orientate oneself for what is to come by considering what has been.

In a certain sense things take place in later times in connection with events of earlier times. We look back from our Fifth Post-Atlantean epoch, in the development of which we are standing, to the Fourth Post-Atlantean epoch, the Greco-Latin, and to the

Third, the Egyptian; we come then already to the time in which it was natural for men to express in certain mythical pictures and imaginations what they thought and felt about cosmic mysteries. In another connection we have already stated that we in our Fifth Post-Atlantean epoch have to recapitulate in a sort of inverted way what had happened in the Third, the Egypto-Chaldean epoch, so that it emerges again differently. The booklet 'The Spiritual Guidance of Man and Mankind', also refers, as you know, to this subject.

Now we saw yesterday that in the time of the Greco-Latin evolution, in the time that begins with the 7th or 8th century before our era, there was a kind of looking back of mankind, and this looking back to other states of consciousness in fact expressed in imaginative myths facts about the ruling spiritual beings, as we described yesterday. Men in the Fourth Epoch knew: when we look around us we see only the physical, on the other we can reflect. You know, moreover, if you have followed attentively what is said in my book *The Riddles of Philosophy*, that in Grecian times, and even much later, people saw Ideas — as it were — as Goethe still did, and that they could really say: we see them. Entirely abstract thinking has only come about in modern times. But at that time there was indeed a

seeing of ideas, a seeing of spiritual realities, a living in spiritual realities.

In the Fourth Post-Atlantean epoch this was no longer so in the full sense, but the people remembered that it had been so earlier. They said — and in fact this represented the truth: — there are, however, Beings in existence, who are not human beings, who live in super-sensible worlds and have still preserved life in the imaginative consciousness. The Greeks saw such Beings in the individuals of the Zeus-circle.

The Egyptians again said to themselves: that age in which men still lived directly with Imaginations was the age when Osiris wandered upon Earth. They meant of course not *one* Osiris, but it was believed that there had been a time in which men on earth lived in Imaginations. And this type of human soul which was able to live in Imaginations was described by saying: Osiris lived upon earth. Lost and slain had been this life-in-Imaginations. Osiris has been killed by his brother Typhon — that is, by that force of the human soul, which to be sure is still directed to the super-sensible, but will no longer evolve the Imaginative faculties. The ancient clairvoyance exists no more. The forces active in the old clairvoyance are now amidst the dead. Hence Osiris is the Judge of the

dead; the human being meets him when he has passed through the portal of death. The figures of Osiris and Isis were brought into connection with the Death-Mystery by those people who set the Osiris myth into the centre of their thought. Moreover, in the details through which the Osiris myth has been elaborated there actually lies all that I have been stating. The point of time has also been specified in which according to the legend, Osiris was killed by Typhon.

And just as we could point to a quite definite heavenly constellation, which the Magi of the East knew as the constellation in which the new cosmic age was to approach (we have pointed out in the Christmas lectures that by a certain constellation of the 'Virgin' the Magi of the East knew that they were to bring their offerings to the new World-Saviour) so too have those whose thoughts centred on the Osiris myth looked back to quite definite star-constellations. They have said: Osiris was slain. They meant to say: the old life in the Imaginations vanished when the setting sun in autumn stood in seventeen degrees of Scorpio and in the opposite point of the heavens the full moon rose in Taurus or in the Pleiades. This constellation of the full moon rising in Taurus at a definite point of the year in connection with the

Scorpio position of the Sun, this moment of evolution has been given by the followers of Osiris as that in which Osiris has vanished from the earth, that is, in which he was no longer there. These things naturally come about in such a way as to leave legacies behind. There have always been people, stragglers even up to recent centuries with Imaginative clairvoyance, but the point is to show when Imaginative clairvoyance disappeared from earth as a normal faculty of the human soul. And men were aware that in the ages when Imaginative clairvoyance prevailed on earth conditions were quite different from what they were later. And this too was plainly indicated in the Osiris-Isis myth. But it is just this that is so very little understood by those who explain the myth of Isis and Osiris.

It is related, as you know, that when Isis discovered that her spouse, Osiris, had been slain, she departed on a search for the dead body. She found it at last in Byblos in Phoenicia and brought the corpse of Osiris from Phoenicia back to Egypt. A deep wisdom is expressed in such a myth, a wisdom of humanity's physiology. What sort of conditions were there then during the Osiris-time? During the Osiris-time there was not yet such a script as the later script. What prevailed in Egypt during the age of Osiris was a

picture-writing and this was considered sacred. And how actually was the picture-script brought about? It was brought about inasmuch as the most important signs were taken, not from animal or earthly forms, but from the star-constellations, in fact from what clairvoyance saw in the star-constellations. If I were to make a comparison from something lately in our minds, I might say: You have heard in the 'Dream of Olaf Åsteson' how he experiences the spirit-snake, the spirit-dog and the spirit-bull; he describes what he feels about them. Imagine to yourselves such pictures, but in a far more perfect form, as signs — such signs then are images of Imaginations. Such signs as the signs of the earliest writing were held to be holy. In such signs was cosmic wisdom contained for ancient times, this cosmic wisdom which in fact was at the same time a heavenly wisdom, inasmuch as men read the cosmic mysteries in the star-script, as the dead alone are able to do now. The gift of possessing a writing which is really a reproduction of Imaginations only belonged to humanity at a certain period of time, and then vanished. And the ancients knew: this imaginative way of writing existed in the age of Osiris. Together with the dying away of the old life of the world in Imaginations, the ancient picture-script disappeared and there arose that which has become the abstract script. This no longer expresses

mysteries, but gradually, since it has become abstract, only serves to express the sense world — namely, the ordinary letter-script. Just as Osiris was looked on in those ancient times as the hero, as the divine hero of the Imaginative script, so is Typhon, his brother but his opponent, the hero of the abstract script of letter, developed from it.

This is also indicated profoundly in the Osiris-Isis myth. Over to Phoenicia must Isis go to find the corpse; that means to find the picture-script transformed into the letter-script — to find the corpse of Osiris. The letter-script was ‘found’, invented, as we say, in Phoenicia. From Phoenicia back to Egypt the abstract-script has come, whereas the Egyptians in their old mysteries in the Osiris-time had a picture-writing reflecting Imaginations. Thus the transition from the old concrete conception in the Imaginative-script to the newer concept in the abstract script has also found expression in the Osiris-Isis myth.

All these things lie in the course of mankind’s evolution. We are there looking back to an older experience in Imaginations. Real physiological wisdom is, in fact, expressed in the myths. Thinking gradually passed over to abstractions — not immediately to the quite empty abstractions of today but to the

somewhat fuller abstractions of about the 6th and 5th-centuries B.C. — in the work of Thales, with whom one generally begins the history of philosophy. (You can read of it in my *The Riddles of Philosophy*.)

But you can see from this that humanity has to look back to earlier evolutionary periods with quite different conditions of soul. Certain Brotherhoods of modern times know, to be sure, about these entirely different conditions, but they hold that such things should still be kept under lock and key. That is not right for the present day, but it is a little dangerous to talk of these things beyond a certain degree. Up to a certain degree, however, it is not only a case of *should*, these things *must* be spoken of today, because the knowledge of ancient conditions of human consciousness helps to give orientation for what is to develop as the new. If we have knowledge of what once existed, that can help us to further the necessary new conditions of evolution, although of an entirely different kind.

Now today you find in boys who develop to the age of puberty a change of voice. It is as we know, the expression in the boys of an organic process, which occurs differently in the female sex, and which apparently makes greater inroads into the human



being in the case of the female, since the process reaches more directly into the physical. But that is not true. The influence on boys is just as strong, though it lies in a different sphere, so to say, and though externally it only comes to expression physically in the change of voice.

This reaching maturity by the human being is today — in fact since the times when Osiris was dead for the outer world — almost a physical process. It was not merely a physical process in the ages when Osiris lived, no, it was a soul process. The boy of fourteen or fifteen years — as you know we have already spoken of other experiences at the time of puberty — experienced not only that his voice changed, but that what today only enters, presses into, the region of the voice, extending from the sexual essences of the organism, in those ancient times pressed also into the thoughts, the conceptual world of the young boy. We must deal with such things truthfully; the voice apparatus is simply pervaded with the sexual essences of the organism. Today the voice breaks; in those days the thoughts ‘broke’ too, since it was still the ancient Imaginative time. In those times the young boy before the age of puberty had certain Imaginations; it was a living process and all knew that the child up to nine or ten years of age had

Imaginations — Imaginations of spiritual events in the atmosphere. (Today there are still slight remains of this in almost every child of tender age, it is only that people pay no attention to it, or talk the children out of it as being foolish nonsense.) In the air spiritual events are taking place around us all the time. The air is not only what physical science describes, but spiritual events are taking place. These spiritual events, essentially events of the etheric world, were perceived by children in full Imaginations up to the time of puberty. And when puberty entered — not only for the voice, but the life of concepts — the human being felt something in him (it was in fact that which shot up out of the forces which are usually called in physiology the sex forces), felt something in him of which he said: what I saw as a child through the Imaginations in the atmosphere, now comes to life in me again, it is perception, it lives in me. That took place. The man was aware that he had taken something into himself out of the atmosphere. Formerly he had seen it outside; now he felt it within him.

For woman too, in those ancient times, there had been, before puberty, a perception in Imaginations of what was outside in the atmosphere. But after puberty that which in the case of boys merely emerged in the

feeling of an alteration in their mental life, in the case of the woman was like an ascent of still more inward Imaginations: it was the human image that the woman perceived within her again and again in Imagination. And then she said to herself: what I now perceive Imaginatively, is the same as I experienced in childhood before puberty, out in cosmic space, as Imaginative pictures. Both sexes, only in different ways, experienced the fact that they actually knew in the soul: in me something is born which cosmic space has fructified in me.

There you have a still more concrete form of the Osiris-Isis-myth: it is universal wisdom in so far as it is won from the atmosphere, but it is in organic connection with man, the deeper layers of the human spirit. You can get an idea of it if you seek it in the following way. You see, men think nowadays in an abstract way, inasmuch as they desire to know through the head what the world contains of laws and so on. In these old times men were clear that in this way, merely through head knowledge, one cannot know, but one knows through the whole human being. One knows what goes on outside in space, goes on etherically, by having perceived it formerly as it were, outside, and then after puberty pictured or felt it inwardly. How do you perceive then today, with the

abstract perception that you have? You discover something which you see with the senses; then you think it over afterwards. That happens in rapid succession. With those mysteries, through which man in ancient times penetrated into the laws of the atmosphere present in Imaginations, it was a different matter. As child, up to puberty, he perceived, he only perceived; afterwards he worked this over inwardly. One might say it is only a perceptive process and a thinking process spread out in time; whereas today it is placed at man's own discretion to observe abstractly and to reflect, conceive abstractly. Over the whole life was spread what we now crowd together in a few moments as regards the outer physical world, perceive, conceive. That was something which in his relation to the world man thought of as spread out over the whole of human life between birth and death. To the age of puberty he perceived certain things, afterwards he reflected upon them. Such an age was once in existence.

But now think. People said to themselves: 'this perceiving and reflecting, this is connected in a certain way with the day, with the rising and setting sun. With the rising sun, one wakes, gets up, begins to perceive and to think; with the setting sun this ceases, since one lies down to sleep.' Thus people connected

perceiving and thinking with the day; and what was spread out over the whole life between birth and death they brought into connection with more widely extended cosmic events in the heavens. Just as it depends on the sun, on the ordinary rising and setting of the sun, that I can perceive and think, so does it depend on greater, more extended star constellations which appear after centuries, after millennia, what man develops in perceiving and thinking of the kind that I have described. And as in those old times people connected the ordinary perception and thinking with the day, with sunrise and sunset — indeed as people do today though they don't think so and even believe they go by the clock — so they connected matters concerning more comprehensive cosmic mysteries with the other star-constellations, with the other events in the heavens.

You see, a deep logic, a deep wisdom lies in these things. With superficialities one cannot get at the facts. But something else too is bound up with it. These ancient peoples — and we could speak of others besides the Egyptians and the Greeks — these ancient peoples knew that the more inward-lying forces of human nature are connected with what come to expression in celestial happenings, in star-constellations. That decadence of man which is

expressed in the modern attitude to the sex problem, and that greatest decadence which is expressed in the most modern attitude to sexual problems, of this nothing was yet known to those ancient peoples of the ages of which one must speak when one deals with these things. For them it was something very different when they had the feeling: it is the sexual essences which are suffused into the human being when the voice breaks and therewith the thoughts break too — or when the other appears of which I have spoken. That the divine was then pouring itself forth in man — that was the conviction of the ancients. Hence what is only viewed in a pernicious sense today is found in all old religious rites: the sex-symbols, the so-called sex-symbols, point thus to this connection — we can call it the connection between the atmosphere with its air-events and the human processes of knowledge which take place during the whole human life between birth and death.

‘Through my eye, through my ear’ — so said these people — ‘I am connected with what is brought by the day. Through the deeper, more inwardly lying forces, I am connected with something quite different, with the secrets of the air, which, however, are only perceived in Imaginative experience.’ And this Imaginative

experience in its concrete form I have described for you with reference to these early times.

The Old Testament conception in these matters was different inasmuch as it put doctrine in the place of actual experience. The Egyptian of the Osiris-age, especially of the earlier Osiris-age, said as follows: 'The true human being only enters me with puberty, for I then take in what formerly I saw in Imaginations. The air transmits to me the true man.' In the doctrine of the Old Testament this was transformed into the conception: The Elohim or Jahve have breathed into man the living breath (Odem), the air. There the essence was lifted out of the direct living experience and became doctrine, theory. This was necessary, for only so could mankind be led — and that is the meaning of the Old Testament — be led from that living in union with the outer world, which still had an inner connection between the microcosm, man, and the macrocosm, the world, to their further evolution (of which I will speak later). As this connection gradually vanished, it was necessary to fall back on just such a doctrine as that of the Old Testament.

But now there came the time of the death of Osiris — and therewith the time too in which, while one thing became finer, the other thing, as it were,

became coarser. How is that to be understood? Well, you can imagine it thus: When we go back into the old Osiris-time, then the human being saw or felt before puberty the Light-Imaginations within the outer air (see sketch) — if I speak for the one sex —

Thus he saw in his environment the Light-Imaginations in the air up to the time of puberty. Afterwards he had the feeling that they had entered into him, and the changes occurred of which we have spoken. For the child the air was everywhere filled with Light phenomena; for the grown man, the matured man, the air was certainly still there, but he knew that as child he had seen something else in it. He knew that the air was at the same time the bearer, the mother, of light. He knew that it was not true that when he looked out into the air there was nothing in it but what was shown physically. Beings live in it which are to be perceived in Imagination.





## Lecture II, Diagram 1

These Beings were for the Greeks *the Being of the Zeus-circle*. Thus man knew that there were Beings in the air. But all this — the fact that human states of consciousness became changed — all this is connected with the fact that even objective things became different in the finer substantiality. Naturally, for the modern clever man it is an outrage if one says such things. I know it is an outrage, but nevertheless it is true: the air has become different. Naturally it has not changed in a way that can be tested by chemical reagents; nevertheless the air has become different. The air has lost the strength to express the Light-Imaginations; the air has — one could say — become coarser. It has actually become different on earth since that ancient time. The air has become coarser. But not

only the air, but man himself has become coarser. That which formerly lived spiritually in the essences which permeated the larynx and the rest of the organism, that has also grown coarser. So that in fact if one speaks today of the sexual-essences one speaks of what is different from what one would speak of in ancient times. Everyone in older times knew: 'The perception of the day is connected with my personality; the other, which I experience from the atmosphere, experience with my whole life, that, however, is connected with mankind as such, that goes beyond the individual man.' Hence they also sought to fathom the social mysteries under which men live together, through the link which bound them with the macrocosm, they sought for social wisdom through the star-wisdom. But what lived in man as social wisdom bound him in fact to the celestial. This came to expression in the most everyday concepts. A human pair before the death of Osiris would never have felt anything else than that they had received a child from heaven. That was a living consciousness and corresponded also with truth. And this living consciousness could develop because man knew that he received out of the air-filled space what he himself experienced.

Of all this the coarse dregs, so to say, have been left. As in the air the coarse sediment has remained behind of that power of the air that revealed itself to man in Imaginations in earlier ages, so in man himself are the coarse dregs left behind. This had to come about since otherwise men could not have attained freedom and a full consciousness of the ego. But it is the dregs that have remained. In this way, however, all that the ancients meant by the divine, which as you can now readily realize, they connected in a roundabout way with the sexual essences, all this has been coarsened, not only in idea but also in reality. But it is there nevertheless; naturally not only in the one way, but in the other way too. The reproduction of mankind was in those olden times thought to be in direct connection with the micro-macrocosmic bond of mankind, as you have seen, but the whole social life of man on earth was in fact also thought to be in connection with this micro-macrocosmic bond. Numa Pompilius went to the Nymph Egeria to receive information from her as to how he should arrange social conditions in the Roman Kingdom. This, however, means nothing else than that he had let the star wisdom be imparted to him, had let the star-wisdom tell him how social conditions should be organized.

That which men reproduce on earth, and which is connected with successive generations, was to be placed in the service of what the stars have to say. As the individual man directed his life with his ordinary perceiving and thinking, according to the rising and setting of the sun, so the interconnections of mankind which later became 'States', were to be placed under the star-constellations as expressions of cosmic relationships.

In our language — and languages often contain memories of old conditions — we still have a remembrance of this connection in the fact that the relation of male and female is described by the word 'Geschlecht' (sex) and also the successive generations as 'Geschlechter' (races). It is one and the same word: the 'Geschlecht' — the family, interconnected, blood relations — and then the relation of man and woman. And so is it too in other languages, and it all points to how man sought to find a recognizable connection with the macrocosm for what lay in his nature, in the deeper strata of his being.

These things have become coarsened in the direction we have discussed. Among other things that have remained behind is the attachment in longing and feeling to nationality, the clinging to the national,

the chauvinistic impulse for the national; that is the lingering relic of what in older times could be thought of in quite different connections. But only when one looks into such things does one know the truth contained in them. What is expressed by the nationalistic longing? When man develops to excess this national feeling, this sentiment for the nation, what is living in it? Exactly the same as lives in the sexual, in the sexual in one way, in national sentiment in another. It is the sexual human being that lives his life through these two different poles. To be Chauvinistic, is, nothing else really than developing a sort of group-sexuality. One could say that where the sexual essences, in what they have left behind, grip men more, there is present more national Chauvinism; for it is the very force living in reproduction that comes to manifestation too in national sentiment. Hence the battle-cry of the so-called 'Freedom of the Peoples or of the Nations' is really only to be understood in its more intimate connections if one said — in a most respectable sense of course — 'The Call for the Re-establishment of the National in the Light of the Sex-Problem'. It is necessary to realize as one of the secrets of the time-impulse, the fact that the sexual problem is proclaimed in quite a special form over the earth today, without people having any idea of how out of their subconsciousness the sexual

clothes itself in the words: 'Freedom of the Peoples.' And far more than men imagine are sexual impulses present in the catastrophic events of today, far more than men imagine! For the impulses to what is happening today lie, in fact, very, very deep.

Such truths must no longer in our present age be kept under lock and key. Certain Brotherhoods have been able to keep them under lock and key, because in the strictest sense of the word they have excluded women. Although joint work with women can nevertheless lead to all sorts of bad things, as has indeed constantly been shown today, yet the time has come in which right views, general views, on these matters must be spread among humanity. Ideas are nevertheless spread abroad which are impure, foolish, empty, inasmuch as from certain directions, without knowledge of the more intimate connections, all sorts of things are treated today as sexual problems. But you see how what here is pure, genuine, honourable truth comes in contact, on the one hand, with what can be the most impure, lowest way of thinking, as is shown from time to time in the outgrowths of Psycho-Analysis or similar things. You will always find, however, that what on the one hand, rightly understood, is profound truth, needs hardly to be altered at all in words, but only to be permeated with a

low-minded type of thought, and it is simply a pernicious, stupid, objectionable conception.

A former age could speak of 'nations', when one pictured 'Nations' in such a way that one nation had its guardian spirit in Orion, another in another star, and one knew that one's life was ruled from the star-constellations. One then appealed, as it were, to the ordering in the heavens. Today where there is no longer such ordering in the heavens, there is the appeal to the merely national, the Chauvinistic appeal to the merely national, that is to say, an asserting of an impulse, psycho-sexual in the most pronounced sense, a backward luciferic impulse.

If one would see clearly and plainly what *is* today, one must not shrink from the actual underlying truth. But one can also see from such things why people are so afraid of the truth. Just imagine if, in the outcry on the freedom of nations and so forth that is raised today, people were to hear 'that comes from sexual impulses!' One should just imagine that! One should picture for once the crowing cock ... I don't mean any special one, not simply Clemenceau ... one should picture *all the declaimers* on this theme ... and imagine that they had to realize that what they crow is

after all the mating-voice of the cock, however finely it is decked out in national garments.

These are things which mankind must learn to know today, and which they do not want to hear, for, as you know, of things that are black it is asserted that they are white, and of those that are white, that they are black. The point is, that that ancient time of which I have spoken has come now to the fifth Post-Atlantean epoch in which abstraction has gradually developed. There where the boundary lies between the fourth and fifth Post-Atlantean epochs (you can read about this in my book *The Riddles of Philosophy*), there men strove with all their might over the intellectual value — so to say — of the abstract. Read afterwards in my *The Riddles of Philosophy* where I speak of the nominalism and realism of the Middle Ages. Abstraction had grown to such a pitch that they asked themselves: When I form a concept, has that any significance for the things outside, or is it only a name in my head? Today people no longer reflect on such things. Of what interest is it to people to know that men have tormented themselves in the Middle Ages, when the abstractive power of thought was felt, what role the so-called universals, the general ideas, play in the world! That one wrestled and strove about what role abstractions play! Nowadays one thinks no more

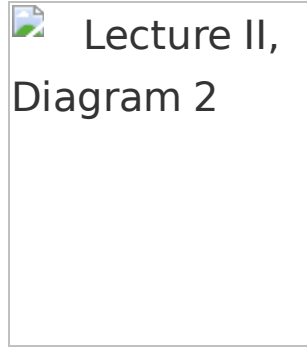


about it; one has already become used to abstractions; one does not strive to get beyond the abstract impulse but, on the contrary, to get thoroughly within it. The conflict over 'universals' — this ultimately came to the point where it was said: 'Universals, General Ideas, are at first as certain Ideas in God: those are Universals *ante rem*; then the Ideas are in the objects: Universals *in re*; and then the Ideas are in our mind, our soul: *post rem* — Universals *post rem*.' That was an expedient, in order to take up a stand on the question: is a man connected with reality when he thinks, when he only thinks ideas? They still felt something of how in ancient times men had been connected with reality. When they reached maturity they thought over, as it were, what as a child they had formerly perceived; they knew therefore that only then had the true human being entered in. One had to struggle desperately over the Universals, as to whether, when one thinks, there is still something of reality left in one's thought or whether it is entirely divorced from reality and has nothing to do with it. Since that time people have grown accustomed to take the universals, the abstractions, as abstractions, and are more or less completely cut off from reality in their consciousness.

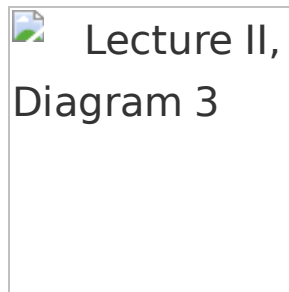
Such a process is taking place continually on a small scale. Think for a moment: words which are the representatives of concepts, are originally in direct connection with what is seen. For instance, a small group of fighting men has one man at the head, they have this one man before them, they call him the foremost, the first, Fürst (Eng: Chief, Prince). There one has it linked directly with what is beheld, later it was set free, it became a word which denoted something without any sort of connection with a direct perception. Just think to how many words this applies! And the next step is that then certain words become privileged, that speech becomes monopolized, becomes the property of the State. Even in language certain things are developing in this direction, are they not? ... Take the simple case that someone has learnt a great deal, has become wise — let us say, without meaning anything foolish by it — he is a learned man. In a certain naive way one would then say: he is a 'Doctor'. Here we have a connection with fact if we call someone 'doctor' who is seen to be learned. For it still has a certain significance when there is documentary evidence held by a Corporation which gives this recognition. But it loses the significance when it is monopolized ... Yet mankind is enthusiastic about such monopolizing nowadays. All possible words are to be monopolized. A man is not

supposed merely through his gifts to be an 'engineer', but this must also become a recognized title from heaven knows where. And increasingly things are to be loosed from their connections. There you can see the abstraction-process on a small scale, but it is accomplished wholesale with infinite significance. A family has a father. What is the connection between the *pater*, who is the father of the family and the *Pater*, who is a priest? This tearing loose of what is contained in the word — I wanted to bring it forward as illustrating the abstraction-process taking place in humanity.

And in the case of ideas it is much more mischievous than in language; people often make use of concepts without having the least idea of their connection with what is perceived. Sometimes people then search for the real observation, become comic, frightfully comic in this search! Only remember how there is a whole literature today about the cross-sign, which is really a universal sign, spread over the world. Most amusing is all the learnedness applied to it! This sign

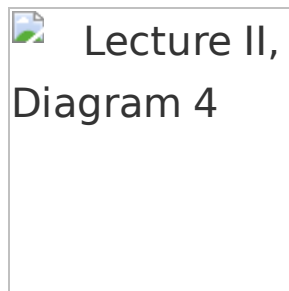


is traced back to this



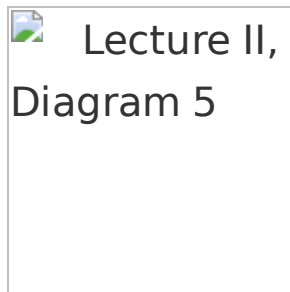
That was supposed to have been the cross of former times.

Sometimes they then trace that back by saying: only the parts have been left, the swastika and so on. Yes, it is frightfully



clever what has been written about it, quite immensely clever, the way 'cleverness' has been applied to such things. I do not wish at all to go in for detailed criticism. But to know what is true, cleverness is not enough. One ought, of course, to know that the cross-sign means nothing else than that the *human being* takes his stand, stretches out his arms and then he is the cross. From above downwards goes a stream of existence that binds man with the macrocosm, and through the outstretched hands too. And the Cross is the sign for Man.

And when you find distinguishing marks of the Assyrian kings or of the Egyptian kings, medallions, for instance, then they are medallions with the cross-sign.



And two other signs (the cross on the medallion is one sign that ancient kings had) were, for instance, these.



## Lecture II, Diagram 6

The star in the sign is generally made in such a way that one does not immediately recognize the pentagram in it — or is it even a hexagram; — however, that is not the point.

Specially clever people have said: that is the Sun, that is the Cross, that is the moon, that is the star. But the deeper meaning lies precisely in the fact that it is man, the microcosm, who is compounded of sun and moon. You see from this ordinary cross-sign, how the concept has been separated from the real object. The direct perception is this, the sign is this: man in the form of a cross. People today know so little of how to connect the object with the sign, that, as I have said, an immensely clever literature exists which seeks to find out how this sign is connected with what it wants to express. And so one could write quite clever articles over the most everyday words without discovering how these things, these words, were connected with the realities.

Humanity had to go through the period of abstractions. We know that today we are no longer in the sign of Aries, in which the Sun stood at the beginning of Spring when the transition took place from the old Imaginative time, of which echoes still lingered, to the age of abstractions. We have entered the age of Pisces. A special characteristic of this age is that man receives the force for abstract ideas out of the macrocosm. Man receives this force today from the macrocosm. But in the meantime man does not know how he is to unite the abstract ideas again with reality. They *must* be united again with reality.

I said at the beginning of the lecture that in this fifth Post-Atlantean epoch there must be a kind of recapitulation of the time in the Egyptian-Chaldean epoch when one looked back to the ancient Osiris-age, when Imaginations were in existence. The reverse, as it were, must take place: man must find the way back again to the Imaginations. One could say in another form: Osiris must become alive again, we must find ways and means to bring Osiris to life. I have spoken very concretely in these studies by saying that we must find forms of experience which are common to the dead and the living. Since Osiris was slain he has been with the dead; he will remain with the dead, but he will have to come again among the living, when

there are concerns which are common to the dead and the living for the social life of men.

This brings us to the fact that people must understand something which it is above all necessary for our time to understand: how will Osiris be revived? How can Osiris come to new life? How does man approach again life and experience in the Imaginative consciousness?

We will speak of this tomorrow — how he is to rise again, and how the resurrection is to be brought about. Tomorrow's considerations shall have then, as their subject, the Imaginative consciousness.



### **Ancient Myths 3**

We have been endeavouring in these lectures to understand something of the course of mankind's evolution; we have sought to follow up the deeper foundations of such Myths as the Osiris-Isis Myth; we have further sought to find our way again, from a certain aspect, in the world of the Greek Gods. We have lightly touched upon the inner meaning of the concepts which perhaps do not come to clear expression, but which underlie the poetic myths of Egypt and Greece, and have sought to study, at any rate to indicate, the connection between the basis of these myths and the Old Testament doctrines. These Old Testament doctrines have sprung from a different spirit from that of the mythology of the Egyptians and the Greeks. We have seen that the Egyptian and Grecian mythologies in the manner of their structure, are derived from certain ancient experiences of mankind. They are based on a certain consciousness that humanity once possessed atavistic clairvoyance, and through the atavistic clairvoyance had stood in the same inner relation to the spirit pervading Nature, as later on man is related between birth and death to the things of the senses. We have seen that for this old atavistic knowledge the far-reaching world-

conception, which was an inner experience, signified more than the mere sense-perception knowledge of the transitional humanity to which we still belong.

All that had arisen as pictures in the Egyptian and the Greek mythology, or better to say, *contemplation of the Gods*, is to be found in the Old Testament as actual *doctrine*, with the key-note of morality. In fact, the day before yesterday, as I spoke of the important difference between the mythology of Egypt and Greece and the Old Testament, I told you that the divine spiritual Beings who stand at the beginning of the Old Testament, the Elohim, Jahve, can only be thought of as together creating mankind. We can only think of them as producing through their deeds what we call earthly humanity. In fact the whole evolution of earthly man is only accomplished according to the fundamental deed of the Elohim, of Jahve. I said that that is not the case in Egyptian or Greek mythology. There men looked back into ancient times and said to themselves: the Gods Osiris, Isis, Zeus, Apollo, Mars, Pallas, who are now connected with the guidance of human destiny, they have arisen from other generations of Gods, but men were already in existence. The Egyptian and the Greek mythology traced man back to older times in which those Gods were not yet creating and ruling who were recognized

in their own times. Thus men in Egypt and Greece ascribed to themselves a greater antiquity than that of the Gods then in power.

This is so fundamental and significant a difference that one must bear it well in mind. In the course of these studies we shall see to what an infinitely important and significant fact this conception points. In the Old Testament doctrine the Gods who were revered were at the same time the Gods who created the human race. Only because the Old Testament doctrine makes the Divine the creator of man, only through this was it possible for the Old Testament doctrine to insert at the same time the moral element, *moral impulse*, into the divine order and hence into the whole ordering of mankind, into Providence, one might say.

This is important for an understanding of the present-day world conception. For the world concepts of today are not derived in any very definite way from a uniform source; they have very different origins, and we bear much within us in which we believe, which we profess as modern men, that is directly rooted in Greek ideas. We bear much within us, especially the immediate present bears much in it, that points back to the Old Testament. The search of many human

beings to find their right way among these often contradictory concepts and ideas, comes through the impulse that proceeds from the Mystery of Golgotha. This all lies as yet in our programme and we shall have to build it up in the time we are still vouchsafed to be together.

It is above all important that we can lay one thing as a foundation; I have already referred to it yesterday. We have often related that we are living, since the 15th century, in the fifth Post-Atlantean epoch, and in a certain connection, I said, certain impulses of the third Post-Atlantean epoch, the Egypto-Chaldean must reappear in the fifth, just as in the sixth Post-Atlantean epoch, certain impulses of the second, the Zarathustra, the Old Persian epoch will light up, and as in the last Post-Atlantean epoch, the seventh, certain impulses of the original Indian epoch will light up again. That is a law in the course of human evolution which points in a significant manner to the essentials standing spiritually before mankind up to the new catastrophe that is to come — like a catastrophe of nature.

Now we have seen in part what immense depth of human consciousness in ancient times is expressed in the fact that these ancient ages evolved the Osiris-

myth. We have seen that this early age meant to say: there once lived a perception among men through which man could still directly experience the spiritual in his natural surroundings in his atavistic imaginations. That was the age in which Osiris ruled. But the new perceptions, the Typhon perceptions, those perceptions that have made the letter-script from the picture-script, those perceptions which from the primeval sacred language which men used to speak in common have formed the individually sounding languages, these perceptions of Typhon, they have slain what lived in humanity as the Osiris-impulse. So that since then Osiris is a Being at the side of men only when they are between death and a new birth.

We have then followed the Osiris-Isis Legend in its essentials, have seen how Osiris was regarded as a primeval ruler of Egypt who brought the Egyptians the most important of their arts, who ruled in Egypt throughout long ages, who also traveled from Egypt into other lands, and not by the sword but by persuasion brought them the benefits of the arts taught in Egypt. During his absence upon journeys, as he conferred on other lands the benefits with which he had instructed the Egyptians, Typhon, his wicked brother, introduced innovations into his own land of

Egypt. And then as Osiris returned he was slain by Typhon despite the watchfulness of his consort Isis. Then Isis sought everywhere for Osiris. Through boys — so says the legend — it was revealed to her that the coffin had been carried away by the sea; she discovered it then in Byblos in Phoenicia and brought it back to Egypt. Typhon cut up the corpse into fourteen pieces. Isis collected the pieces; with the use of spices and by other means she was able to give each piece the appearance of Osiris again. She then induced the priests to accept a third of the land from her, and by being in possession of a third of the land, on the one hand they should keep the grave of Osiris secret, on the other hand institute the Osiris cult — that is to say, a memorial service of the ancient Osiris-time, to keep in memory that there had once been a different perception in humanity. This remembrance was thenceforward to be preserved and all sorts of secrets surrounded it. The time in which Typhon had slain Osiris was indicated to be the time in the November days of autumn when the sun sets in the seventeenth degree of Scorpio, and opposite in Taurus the moon appears in the Pleiades as full-moon.

Then it was related that Osiris once more betook himself from the Underworld, where he rules over the dead and judges them, to the Upperworld in order to

instruct his son Horus, whom he had had by Isis. It is further related by the legend that Isis let herself be induced to set free Typhon, whom she had held imprisoned. Her son Horus, instructed by Osiris, grew so angry at this that he came in conflict with Isis his mother and seized the crown from her. Then it is related that either he himself, or, in other versions, Hermes, set cow-horns upon her head in place of the crown, and since then she has been portrayed with these.

Now you see Isis in ancient Egyptian myths standing there at the side of Osiris. And for the feeling of the old Egyptians she was not only a mysterious deity, a mysterious spirit-being who stood in inner relation with the ordering of the world, but one could say that Isis was the epitome of all the deepest thoughts the Egyptians were able to form about the archetypal forces working in nature and in man. If the Egyptian was to look up to the great mysteries in his surroundings, then he must look up to Isis who had a statue in the temple at Sais which has become famous. Beneath this statue, as is well known, stood the inscription that should express the being of Isis: 'I am the All, I am the Past, the Present and the Future; no mortal has yet lifted my veil.'

Especially in the later period of the Egyptian civilization that was a central thought. And in gazing at the mysteries of Isis, one remembered the other mysteries of the ancient Osiris age. And in connection with Isis, with the Isis at the sight of whom the pious Egyptian trembled when he let the words work upon him: 'I am the All, I am the Past, the Present and the Future, no mortal has yet lifted my veil;' when these words worked upon him the Egyptian remembered at the same time that Isis was once united with Osiris, when Osiris still wandered upon earth. The laity looked at it as legendary. In the mysteries the Priests explained that the ancient Osiris time was that in which the old clairvoyance united man with the spirit of nature all about him.

For an understanding of the Osiris-Isis legend or myth at the present day, one must view it with the sensations and feelings which were in the soul, in the heart, of the Egyptian. We have done so in a few characteristic features to begin with. And through these characteristic features there is to stand before our soul's gaze that which once sounded over from ancient times into newer times, which lost its meaning through the Mystery of Golgotha, but must be again unriddled today — precisely for the better understanding of the Mystery of Golgotha. There must



stand before our soul's gaze all the mystery that at first could only be divined when the Egyptian felt the words that gave the description of Isis: 'I am the All, I am the Past, the Present and the Future; no mortal has yet lifted my veil.' For, my dear friends, we will set opposite this Osiris-Isis myth another Osiris-Isis myth, quite another one. And in the relation of this other Osiris-Isis myth I must count upon your freedom from prejudice, your impartiality in the highest degree, in order that you do not misunderstand it. This other Osiris-Isis myth is in no way born out of foolish arrogance, it is born in humility; it is also of such a nature that perhaps it can only be related today in a most imperfect way. But I will try to characterize its features in a few words.

It is in the first place left to each one — though that can only be provisionally — to fix the time when this Osiris-Isis myth was related in a way that I can only relate today approximately, superficially, even banally. But, as I said, I will try to relate this other Osiris-Isis myth disregarding as much as possible many prejudices and calling upon your unbiased understanding. This other Osiris-Isis myth then has somewhat — I say 'somewhat' — the following contents. 'It was in the age of scientific profundity, in the midst of the land of Philisterium. Upon a hill in

spiritual seclusion was erected a Building which was considered to be very remarkable in the land of Philisterium.'

(I should just like to say that the future commentator here adds a remark that by 'the land of Philisterium' not merely the very nearest environment is meant.)

If one wanted to use the language of Goethe one could say that the Building represented an 'open secret'. For the Building was closed to none, it was open to all, and in fact everyone could see it at convenient times. But far the greater number of people saw nothing at all. Far the greater number of people saw neither what was built nor what this represented. Far the greater number of people stood — to use Goethe's words again — before an 'open secret', a completely open secret.

A statue was intended to be the central point of the Building. This statue presented a Group of beings: the Representative of Man, then — Luciferic and Ahrimanic figures. People looked at the statue and did not know in the age of scientific profundity in the land Philisterium that the Statue, in fact, was only the veil for an invisible statue. But the invisible statue was not

noticed by people, for it was *the new Isis*, the Isis of a new age.

Some few persons of the land of scientific profundity had once heard of this remarkable connection between what was visible and what, as Isis-image, was concealed behind what was open and evident. And then in their profound allegorical-symbolical manner of speech they had put forward the assertion that this combination of the Representative of Man with Lucifer and Ahriman signified Isis. With this word 'signified', however, they not only ruined the artistic intention from which the whole thing was supposed to proceed — for an artistic creation does not merely signify something, but is something — but they completely misunderstood all that underlay it. For it was not in the least the point that the figures signified something, but that they already were what they appeared to be. And behind the figures was not an abstract new Isis, but an actual, real new Isis. The figures 'signified' nothing at all, but they were in fact, in themselves, that which they made themselves out to be. But they possessed the peculiarity that behind them there was the real being, the new Isis.

Some few who in special circumstances, in special moments, had nevertheless seen this new Isis, found

that she is asleep. And so one can say: the real deeper-lying statue that conceals itself behind the external statue is the sleeping new Isis, a sleeping figure — visible — but seen by few. Many persons then turned in special moments to the inscription, which is plainly there at the spot where the statue stands in preparation, but which also has been read by few. And yet the inscription stands clearly there, just as clearly as the inscription once stood on the veiled form at Sais. In fact the inscription stands there: 'I am Man, I am the Past, the Present and the Future. Every mortal should lift my veil.'

Another figure, as a visitor, once approached the sleeping figure of the new Isis, and then again and again. And the sleeping Isis considered this visitor her special benefactor and loved him. And one day she believed in a particular illusion, just as the visitor believed one day in a particular illusion: the new Isis had an offspring — and she considered the visitor whom she looked on as her benefactor, to be the father. He regarded himself as the father, but he was not. The spirit-visitor, who was none other than the new Typhon, believed that he could acquire a special increase of his power in the world if he took possession of this new Isis. So the new Isis had an offspring, but she did not know its nature, she knew nothing of the

being of this new offspring. And she moved it about, she dragged it far off into other lands, because she believed that she must do so. She trailed the new offspring about, and since she had trailed and dragged it through various regions of the world it fell to pieces into fourteen parts through the very power of the world.

Thus the new Isis had carried her offspring into the world and the world had dismembered it in fourteen pieces. When the spirit-visitor, the new Typhon, had come to know of this, he gathered together the fourteen pieces, and with all the knowledge of natural scientific profundity he again made a being, a single whole, out of the fourteen pieces. But in this being there were only mechanical laws, the law of the machine. Thus a being had arisen with the appearance of life, but with the laws of the machine. And since this being had arisen out of fourteen pieces, it could reproduce itself again, fourteen-fold. And Typhon could give a reflection of his own being to each piece, so that each of the fourteen offspring of the new Isis had a countenance that resembled the new Typhon.

And Isis had to follow all this strange affair, half-divining it; half-divining she could see the whole miraculous change that had come to her offspring.

She knew that she had herself dragged it about, that she had herself brought all this to pass. But there came a day when in its true, its genuine form she could accept it again from a group of spirits who were elemental spirits of nature, could receive it from nature elementals.

As she received her true offspring which only through an illusion had been stamped into the offspring of Typhon, there dawned upon her a remarkable clairvoyant vision: she suddenly noticed that she still had the cow-horns of ancient Egypt, in spite of having become a new Isis.

And lo and behold, when she had thus become clairvoyant, the power of her clairvoyance summoned — some say Typhon himself, some say, Mercury. And he was obliged through the power of the clairvoyance of the new Isis to set a crown on her head in the place where once the old Isis had had the crown which Horus had seized from her, that is to say, on the spot where she developed the cow-horns. But this crown was merely of paper — covered with all sorts of writings of a profoundly scientific nature — still it was of paper. And she now had two crowns on her head, the cow-horns and the paper crown embellished with all the wisdom of scientific profundity.

Through the strength of her clairvoyance there one day arose in her the deep meaning, as far as the age could reach, of that which is described in St. John's Gospel as the *Logos*. There arose in her the Johannine significance of the Mystery of Golgotha. Through this strength the power of the cow-horns grasped the paper crown and changed it into an actual golden crown of genuine substance.

These then are the main features, my dear friends, that can be given of the new Osiris-Isis Legend. I will not of course make myself the commentator who explains this Osiris-Isis Legend. It is the other Osiris-Isis Legend. But it must set one thing definitely before our souls: Even though the power of action which is bound up with the new Isis statue is at first only weak, exploring and attempting, it is to be the starting point of something that is deeply justified in the impulses of the modern age, deeply justified in what this age is meant to become and must become.

In recent days we have spoken of how the Word has withdrawn, as it were, from the direct soul-experience from which it originally gushed forth as from a spring. We have seen how we live in the age of abstractions, where men's words and concepts have only an abstract meaning, where man stands far away from

reality. *The power of the Word, the power of the Logos, however, must be laid hold of again.* The cow-horns of the ancient Isis must take on quite a different form.

It is difficult to say such things with the modern abstract words. For such things it is better if you try to bring them before the eye of your soul in such Imaginations as have been brought before you, and to work over these Imaginations as Imaginations. It is very important for the new Isis, through the power of the Word which is to be regained through spiritual science, to transform the cow-horns, so that even the paper crown which is written upon in the new deeply profound scientific method, that even the paper crown will become a genuine golden crown.

‘So one day someone came before the provisional form of the statue of the new Isis, and up above at the left was placed a figure of humorous deportment, which in its world-mood had something between seriousness, a serious idea of the world and, one might say, even a chuckling about the world. And lo and behold! as once upon a time someone stood opposite this figure in a specially favourable moment, the figure became alive and said quite facetiously: Humanity has only forgotten the matter, but centuries



ago something was placed before the new humanity about the nature of the new humanity, in so far as this new humanity is still only master of the abstract word, the abstract concept, the abstract idea and is far removed from the reality. This new humanity keeps well to words and always asks: Is it a pumpkin or is it a flask? ... when it happens that a flask has been made from a pumpkin ... always clings to definitions, always stops short at words! In the 15th, 16th, 17th centuries — so said the chuckling being — mankind still had self-knowledge about this peculiar situation of taking words in a false sense, not relating them to their true reality, but taking them in their most superficial sense. Today, however, men themselves have already forgotten what was put before them for the benefit of their self-knowledge, in the 15th, 16th, 17th centuries.'

And the being went on chuckling and said: 'What modern humanity should take as a real recipe for its abstract spirit is depicted on a tombstone in Mölln in the Lauenburg district. Because a tombstone stands there and on this tombstone is drawn an owl (*Eule*) which holds before itself a looking-glass (*Spiegel*). And it is related that Till Eulenspiegel, after he had wandered through the world with all sorts of buffoonery and pranks, was buried there. It is related

that this Till Eulenspiegel existed, that he was born in the year 1300, went to Poland, even reached Rome and in Rome even had a wager with the Court-jesters over all sorts of odds and ends of wisdom, and committed all the other Till Eulenspiegelisms, which indeed are to be read in the literature about Till Eulenspiegel himself.'

Learned men — and the men who are scholars, are indeed *very* learned today and take everything with extraordinary gravity and significance — these have naturally discovered — they have discovered various things: for example, that there was no Homer, etc. — the scholars have naturally also discovered that there never was a Till Eulenspiegel. One of the chief reasons why the actual bones of the actual Till Eulenspiegel, who was only the representative of his age, are not supposed to lie beneath the tombstone in Lauenburg, on which is depicted the owl with the looking-glass, was because another tombstone had been found in Belgium upon which there was likewise an Owl with a mirror. Now the learned men naturally have said — for that is logical is it not, and logical are they all — how does it go in Shakespeare — for they are all honourable men — all, all, all! — logical are they all! They have said: if the same sign is found in Lauenburg

and Belgium then naturally no Eulenspiegel existed at all.

Generally in life if one finds a second time what one has found a first time, one takes this as a reinforcement — but it is logical, is it not, in these things to take matters so. Well, we say, if I have one franc, then I have one franc. I believe it. So long as I only know that I have a franc, I believe it! But then I get another and I now have two. Now I believe that I have not one at all! — that is the same logic. This is the logic in fact that is to be found in our science — if I were to recount to you how everywhere it is to be found *wry* frequently! But what is the essential point of the Eulenspiegel-buffoonery? Read it up in the book: the essential thing of the Till Eulenspiegel-buffoonery always consists in the fact that Eulenspiegel is given some sort of commission, and that he takes it purely literally and naturally carries it out in the wrong way. For obviously if, for instance — to exaggerate somewhat — one were to say to Eulenspiegel (whom I now take as a representative figure) ‘Bring me a doctor,’ he would take the word literally and would bring a man who had graduated as doctor from a University. But he would perhaps bring a man who was — excuse the strong language — a perfect fool, he only went by the sound of the word. All

the fooleries of Till Eulenspiegel are like this, he only goes by the wording. But this makes Till Eulenspiegel precisely the representative of the present age. Eulenspiegelism is a keynote in our modern times. Words today are far removed from their original source, ideas are often still farther removed, and people do not notice it, but behave in an Eulenspiegel way to what civilization happens to serve up. It was therefore possible for Fritz Mauthner in a philosophical dictionary to take all the philosophical concepts that he could find and convince one that all these philosophical concepts are actually merely words, that they no longer have a connection with any kind of actuality. People have no notion how far they are removed from reality in what today they call ideas, and even 'ideals'. In other words: mankind does not know at all how it has made Eulenspiegel into its patron saint, how Eulenspiegel is still wandering through the different lands.

One of the fundamental evils indeed, of our time, rests on the fact that modern humanity flees from Pallas Athene, that is, from the Goddess of Wisdom, and clings to the symbol, the owl (Eule). And mankind no longer has the least idea of it — but it is true, as I have often shown, that the foundation of external knowledge is only a reflection — but, my dear friends,

in a mirror one sees that which one is! And so the owl ... I mean the modern scientific profundity, sees in the glass, in the world-maya illusion just simply its own face.

Over such matters as these the being at the left above the modern Isis Statue chuckles and sniggers, and over many other matters which, out of a certain courtesy towards mankind, shall not be mentioned at the moment.

But, a feeling should be called forth that with the peculiarity of this presentation of human mysteries through the real existence of the Luciferic, Ahrimanic, in connection with the Representative of humanity itself, a state of consciousness is to be roused in mankind which wakes those very impulses in the soul which are necessary for the coming age.

‘In the Primal Beginning was the Word, and the Word was with God, and the Word was a God.’ But the word has become phrase, it has withdrawn from its beginning. The word sounds and resounds, but its connection with reality is not sought for; there is no endeavour among men to investigate the primary forces of what goes on around them. And one can only investigate these fundamental forces, in the sense of

the present age, if one realizes that the essentiality which we call Luciferic and Ahrimanic, is really bound up with the microcosmic forces of man. And one can only understand reality today for the man living between birth and death, if one can form a few ideas of the other reality, which indeed we have often studied, that lies for man between death and a new birth. For the one reality is only the pole of the other reality, the inverted pole of the other reality.

We have spoken of how in ancient times, when human beings entered on the age of maturity, they not only experienced a change such as still occurs today in the change of voice or some other part of the bodily organism, but they also underwent an alteration of the soul. We have indicated how the ancient Osiris-Isis myth was in fact connected with the vanishing of the alteration of the soul. What then arose in humanity through those essences and forces of which we spoke yesterday, must come again differently, inasmuch as men experience the force of the word, the force of the thought, the force of the idea in a new form. It must not now be as if something arises through the forces of nature from the depths of the bodily organization — as in the change of voice in the boy — something which embellishes man with the power of the animal organization and functions

invisibly upon his head as cow-horns. No, *there must be a conscious grasping by man* of what is meant by the Mystery of Golgotha, by the true power of the Word. A new element must draw into the human consciousness. This new element is radically different from the elements which people still enjoy describing today. This new element, however, has its significance for the social life, for the pedagogy of humanity, when pedagogy, or the theory of Education, comes out of the tragic state in which it exists today.

What does the deeply profound Eulenspiegelism — I should say 'natural scientific profundity' — speak of principally when it speaks of man? Of what does even a great part of modern fiction speak? It speaks of the physical origin of man in connection with physical beings of the line of descent. Fundamentally the so-called modern, the much renowned modern theory of evolution is nothing but a conception placing the doctrine of physical descent in the centre. For the idea of heredity plays far the greatest role in the theory of evolution. It is a onesidedness. Men are thoroughly satisfied with such onesidedness, for people think nowadays that in this way one can be very learned. So one can, with quite arbitrary explanations of things, drawn apparently from deep logic, but in reality from misty vagueness.

Yesterday we saw an example of how whole literatures are written because men have lost the connection of a concept with the original experience from which the concept proceeded: the Cross-symbol. A whole literature has been written about it, the cross has been related to everything imaginable. We saw yesterday to what it must be related. The same has been done in regard to many other things and people think themselves very profound when they do it.

I will remind you of one case, my dear friends. Just think how infinitely important many men think themselves nowadays when they believe that they are speaking as we have spoken here today! There are a fair number of people who say — in fact they very frequently use the words — Oh, one can read it any moment in the papers (with respect be it spoken) — ‘the Letter kills, but the Spirit gives life’. And with this, one thinks one has said something most profound. But one should inquire about the origin of such a saying. It goes back to those times when one had living concepts which indeed still had a connection with what had been undergone and experienced. When one talks today there is little connection — especially between the word and its place of origin. If you want to have a right connection between words and sentences and their origins, then I advise you to read



the little book in which 'Swiss-German Proverbs' have now been collected. For one still finds in these popular proverbs an original harmonizing of what is said with the direct experience. The letter ... by this is meant, as you know, the letter-script in contradistinction to the ancient kind which the Imaginative life drew out of the spirit, as we described yesterday. This ancient spirit gave life, and the livingness in that epoch of human evolution resulted in the Imaginative atavistic clairvoyance. But there was a consciousness that this epoch must in turn be succeeded by another, that the letter must come which kills the ancient livingness.

And now bring that into connection with all that I have said about the actual nature of consciousness in connection with death. For it is the letter that kills but that also brings the consciousness which must be overcome again through another consciousness. The sort of disdainful rejection that modern journalistic folly attaches to the proverb 'the letter kills but the spirit gives life' is not what is meant, but the sentence is connected with impulses of man's evolution. It implies approximately: In ancient times, Imaginative times, Osiris times, the spirit kept the human soul in a state of dulled livingness, in later times the letter called forth consciousness. That is the interpretation of the sentence, that is what it originally meant. And

in many instances, Just as in this one, men today are very ready with opinions, with arbitrary explanations, because they do not connect anything with them.

This does not prove that it is false what the modern profound scientific method has to say about the idea of heredity, it is only that the other pole must be added when one speaks of heredity. If man points to his childhood, and back from childhood to birth, if he asks himself 'What do I carry within me?' — then the answer is: what parents and ancestors have carried within them and transmitted to me! There is, however, another way of looking at the human being which present-day man does not as yet practise, which the man of the future must practise, and which must be put in the centre of pedagogy, the art of Education. This is not the looking back at having been younger, but the right consideration of the fact that with every day in life one becomes older. As a matter of fact modern mankind only understands that one has once been young. It does not really understand how to grasp realistically that one gets older with every day. For they do not know the word that must be added to the word heredity when one sets the becoming-older opposite the having-been-young. If one looks to one's childhood one speaks of what one has inherited; in the same way, when one looks towards the getting-older

one can speak of the other pole; as of the Gate of Birth, so one can speak of the Gate of Death. There arises the one question: What have we gained through our forefathers by entering this life through the Gate of Birth? There arises the other question: What perhaps do we lose, what becomes different in us through the fact that we are approaching coming times, that we get older with every day? What is it like when we consciously experience the becoming-older-with-every day?

That, however, is a demand on our age. Humanity must learn to become older consciously with every day. For if man learns consciously to become older with every day, then this really means a meeting with spiritual beings, just as it means a descent from physical beings, that one is born and possesses inherited qualities.

I will speak next of how these things are connected: of that important inner impulse which must draw near the human soul, if the soul is to find what is so necessary for the future, what alone can round out and complete the one-sided teachings of Natural Science.

Then you will see why the new Isis Myth can stand beside the old Osiris-Isis Myth, why both together are necessary for the men of today; why other words must be combined with the words which resound from the Statue of Isis at Sais in ancient Egypt: 'I am the All; I am the Past, the Present, the Future; no mortal has lifted my veil' ... Other words must sound into these; they may no longer echo one-sidedly into the human soul today but in addition must resound the words: 'I am Man, I am the Past, the Present and the Future. Every mortal should lift my veil.'

Today I have set before you more riddles than solutions. We will, however, speak of them further and the riddles will then be solved in manifold ways.

## **Ancient Myths 4**

We will try to go more fundamentally into those matters connected with the question which has just been raised. The question was: What impulses of human life must enter especially into the consciousness of man today so that a counterweight may be created to the principle of heredity that prevails almost exclusively — whether in science or in general life? This extraordinarily important question, however, can only be approached slowly and gradually. It is, in fact, most deeply connected with the contrast that I wished to bring before your spiritual eyes in showing how one can look towards the old Egyptian inscription of Isis: 'I am the All. I am the Past, the Present, the Future; no mortal has yet lifted my veil' — and how on the other hand one can take into one's consciousness the words which from the present on into the future must be the complementary saying: 'I am Man. I am the Past, I am the Present, I am the Future. Every mortal should lift my veil.'

Now above all one must realize that in the age when that saying arose in the Egyptian culture, it was still plain and clear that when one spoke of 'immortal' one spoke actually of man himself. In the Egyptian culture,

however, the mystery as a principle of the Mysteries, was a deeply rooted principle. The Egyptian who was acquainted with his civilization knew that what lives as 'immortal' within the soul, must be awakened. Yes, contrary to our custom of today, the Egyptian, as too the Greek, at least the Greek thinking in the sense of Plato, really only considered a man to be a partaker of immortality, who had consciously grasped the spiritual world. You can read the proof of this in my *Christianity as Mystical Fact* where I quoted the often harsh-sounding expressions of Plato for the difference between men who seek to grasp in the soul the impulse of the immortal, the spiritual impulse, and those men who disdain this, who neglect to do so. If you think this over, you will easily see that the saying on the Statue at Sais actually meant: He who will never seek to grasp the spiritual life of the soul cannot lift the veil of Isis; he however can lift it, who grasps the spiritual life, who therefore (in the Egyptian sense, today it sounds rather different) as 'mortal' makes himself 'immortal'. There was no intention of saying that the human being as such cannot lift the veil of Isis, but only that one who binds himself exclusively to the mortal element, one who will not approach the immortal element, cannot lift the veil. Later on when the Egyptian culture fell more into decadence the saying drifted into quite a wrong interpretation. As the

priests transformed the Mystery-principle into a power-principle, they actually sought to instill into the laity — not the priesthood — that they, the priests, were the ‘immortals’ and those who were not priests were the ‘mortals’. That is to say, all those standing outside the priesthood cannot raise the veil of Isis. One might say that in the decadent age of Egyptian culture this was the interpretation: ‘I am the All; I am the Past, the Present, the Future; only a priest can lift my veil.’ And the priests moreover called themselves the ‘immortals’ in that age of decadence.

The use of this expression then came to an end for men living on the physical plane; it is only still in use in the French Academy where, following the Egyptian priest principle, specially important persons are made ‘immortals’. (One is reminded of it at this time because Bergson, the Schelling and Schopenhauer plagiarist, is about to be raised to the rank of Immortal by the French Academy. Such things are left over from ages in which they were understood, and flow into times where the words, concepts and ideas are far removed from their source.)

There are many things that must be said in the course of these observations and it might easily be thought that their purpose is merely to blame our

times. I have often emphasized that that is not the case. What is said here is said to characterize the times not to criticize them. Where, however, truth is to be spoken it cannot be expected that no mention will be made of things that have simply got to be seen through, whether for their emptiness or for their harmfulness. In fact one is fully justified in saying: ought it then to deserve censure if one follows a certain example — naturally at a great distance — an example that cannot be sufficiently followed? It is not related in the Gospel that Christ-Jesus went into the Temple and flattered the merchants; it is something else that we are told — that he overthrew the tables and so on! In order really to promote what must be promoted it is essential to indicate what, in accordance with the facts, must be censured if the age is to progress. The sentimentality of painting everything in glowing colours must not find entry into the human soul, nor even be blazoned forth as universal human love.

If one takes this properly into consideration, it can be said on the one hand that we are now living in the materialistic age, to which is added abstraction in the sense we have come to know it, namely estrangement from reality; furthermore, all that must break into our age catastrophically is connected with this divorce



from reality. On the other hand, however, it may also be said that compared with the various periods of post-Atlantean times — if we keep to these — our fifth period is in a certain respect and from certain aspects the greatest age, one that brings most of all to humanity, one that harbours within it immense possibilities for the evolution and existence of mankind. And precisely through what man develops very specially in this age as shadow-side of the spiritual life, he takes the way, and can, if he proceeds rightly, find the way into the spiritual world. In particular he can find the way to his true, his highest human goal. Evolutionary possibilities are in our time very great, greater from a certain aspect than they were in former phases of post-Atlantean evolution. In point of fact, something of immense significance occurred with the entry of this fifth post-Atlantean-period. We must transplant ourselves in a new way, my dear friends, into the connection of man with the whole universe, if we wish to give the right colouring, the right nuance of feeling to something we have often brought forward from various viewpoints. The clever ones in Philisterium, to be sure, call it 'superstition' if one speaks of a certain connection of man with concrete constellations of the cosmos. One must only understand this connection rightly. Superstition — what is superstition? The belief that

the physical human being must in a certain way take his direction from the universe? We go by the clock, which we regulate from the position of the sun; every time we look at the clock we practise astrology. We have subconscious members of our human nature which take their direction from other constellations than those we go by when in physical life we set our clock by them. If things are understood rightly, talking of superstition has not the slightest sense, and so by way of illustration a portion of this World-Clock shall now be set before your soul. We will use it as a means of further studying the riddle that was first propounded.

Now when the time of the flooding of Atlantis, the submergence of Atlantis, which separates our post-Atlantean culture from the Atlantean culture, had passed by, the first post-Atlantean culture-epoch arose. This was a time which received its macrocosmic influence in such a way that the force which flowed through earthly life was the one which corresponds to the rising of the sun at the vernal equinox in the *sign of Cancer*. Thus we can say: when the sun entered the sign of Cancer at the vernal equinox the first post-Atlantean civilization began. We can actually call it the 'Cancer-civilization' — if the expression is not misunderstood. If we grasp things in their true light

then we can say: when the sun rose in the Spring it stood in the sign of Cancer.

We have spoken in these observations of how there is always something in man which corresponds to what is out in the macrocosm. Cancer, the Crab, corresponds in man to the thorax. So that, speaking macrocosmically one can characterize this first, ancient Indian culture by saying that it took its course while the vernal equinox of the Sun was in Cancer. If one would characterize it microcosmically one can say: it took its course when man for his knowledge, perception and view of the world stood under the influence of those forces which are connected with what comes to expression in the Crab, in the envelopment of his chest, in his chest-cuirass. As physical human beings today we are not able to enter into a perceptive and sensitive relation with the world through the forces that are in our 'crab'. We have no possibilities of this today. If man can develop the forces that have an intimate relationship to his thorax, if, as regards the forces of his thorax he is sensitive to all that goes on in nature and in human life, then it is as if he came into direct touch with the outer world, with all that approaches him as *elemental world*. If we only take the relation of man to man — in this we touch upon what underlay the original Indian culture

— in that early time a man who met another felt through the sensitivity of his thorax, as it were, what was the nature of the other. He felt how the other man could be sympathetic to him, or more or less antipathetic. He met the other man and learnt to know him. As he breathed the air in his neighbourhood, he learnt to know him. Yes, indeed, my dear friends, in many respects to its advantage, modern mankind knows nothing of this! But in the neighbourhood of every human being man naturally breathes differently. For in every man's neighbourhood one shares the air out-breathed by the other. Modern men have become very insusceptible to these things. During the first post-Atlantean culture, the Cancer-culture, this insensitivity did not exist. A human being could be sympathetic, antipathetic through his breathing. The thorax moved differently when the person was sympathetic or antipathetic. And the thorax was sensitive enough to be aware of its own movements.

Think, my dear friends, how one then actually perceived! One was aware of the others, but one was aware of them through something that took place in oneself. One perceived the inner nature through a process that one experienced inwardly as something bodily. That was during the 'Cancer-culture'; I have used the illustration of one human being meeting with

another. But the whole world was regarded in the same way. Thus arose the world-conception of this first post-Atlantean culture-epoch. A man breathed differently when he beheld the sun, when he beheld the dawn, the spring, the autumn, and he formed his concepts accordingly. And as modern humanity forms its abstract, its straw-like abstract, not even straw, but paper-abstract concepts of sun, moon and stars, growth and thriving, of everything imaginable, so, in the first post-Atlantean period, the Cancer-culture, mankind formed concepts which were felt in this direct way, as a co-vibrating of one's own 'Cancer', one's own thorax.

One can therefore say: if this represents the path of the sun and here the sun in spring stands in Cancer, then this is the



time when the human being too is in the Cancer-culture. In a special way every such Zodiacal constellation is related to a particular planet, is to be regarded as belonging to it. (This arises from reasons

which we can perhaps mention presently but which are indeed known to most of you.) Cancer is to be regarded as belonging particularly to the *moon*. Since the forces of the moon work in quite a special way when it stands in Cancer, one says: the moon has its home, its house, in Cancer, its forces are there, and there they come to development very particularly.

Now just as in the human being the thorax corresponds to Cancer, so does the sexual sphere correspond to the planetary moon. In fact one can say that whereas on the one hand man was so susceptible, so receptive and sensitive in the first post-Atlantean epoch, all intimate concepts of the post-Atlantean world-conception which have come to light are concerned, precisely in the first post-Atlantean epoch, with the sexual sphere. At that time this was right, for a naïveté then existed which in later, corrupt ages was no longer there.

Then the sun entered the *Sign of Gemini*, the Twins, at the Vernal Equinox. And then as long as the Vernal Equinox continued to be in Gemini, we have to do with the second post-Atlantean culture-epoch, the original Persian. A relation with the macrocosmic Gemini is shown microcosmically in all that concerns man's symmetry, especially the symmetric relationship of

the right hand and the left. There are of course other instances of our being symmetrical, for instance we see things only singly, with our two eyes. This state of symmetry, this co-operation of the left and the right, which is shown in particular in the two hands and arms, this corresponds in the macrocosm to the Twins, to Gemini.

Now, that which man takes into his life through the forces of the Gemini-sphere, the forces of his symmetry, to make into his world-conception — just as what I earlier characterized was taken in through the thorax in the first post-Atlantean time — is less closely connected with the immediate surroundings. The fact of being symmetrical connects man more with what lies distant from the earth, with what is not terrestrial, but celestial, cosmic. Hence in this second post-Atlantean age the close connection with the direct elemental surroundings of earth withdraws, there appears the Zarathustra culture. This Zarathustra culture turned towards the cosmos and what is to be found there of the Gemini nature — on the one hand to the *Light-nature*, on the other hand to the *Darkness nature*; the Twins-nature, this is connected with the forces which man expresses through his symmetry.

Just as the Moon has its house in Cancer, so has *Mercury* its house in Gemini (see Diagram 2). And just as in the first post-Atlantean epoch the force of the sex-sphere helped man, as it were, to reach that intimate relation with the surrounding world of which we have spoken, so in this second post-Atlantean epoch help was given from the Mercury-sphere, the sphere connected with the forces of the lower body. On the one hand man's forces pass away from the earth into the outer universe, but in this, as it were, man is helped by something still much tinged with atavistic forces, namely, by what is connected with the forces of his vascular, his digestive system. Man has not really a digestive system just for digesting, it is at the same time an instrument of knowledge. These things have only been forgotten. And real judgment — not the sagacity I have discussed lately — real discernment, the really deeper gift of combination which stands in connection with the objects, this does not proceed from the head, but from the lower body, and was of service to this second post-Atlantean period.

Then came the third; this was the age when the sun at the Vernal Equinox entered Taurus, the Bull. The forces which descend from the universe when the Sun at the *Spring equinox stands in Taurus* are connected



microcosmically in man with all that concerns the region of the larynx, the forces of the larynx. Hence in this third post-Atlantean epoch the Egypto-Chaldean, the human being developed, as his special organ of knowledge, all that concerned the forces of the larynx. The feeling of relationship between the *word* and the *object*, particularly the things out in the universe, was an especially strong one in the third post-Atlantean time. Today in the age of abstractions one cannot form much idea of the intimate relation of what men knew of the cosmos through his larynx.

Again, the force which corresponds to Taurus was assisted through Venus, which has its house in the Bull (see Diagram 2). This corresponds in the microcosm, in man, to forces which lie between the regions of the heart and the stomach. In this way, however, what the third post-Atlantean epoch knew as the Cosmic-word, was intimately linked with man, inasmuch as he understood it through the Venus-forces which were in his own being.

Then came the Greco-Latin time, the fourth post-Atlantean epoch. The sun entered Aries, the Ram, at the Vernal Equinox. This corresponds to the head-region in man, the region of the brow, the upper head, the actual *head-region*. The time began in which man

mainly sought to grasp the world through understanding and this relationship to the world brought him *thoughts*. Head-knowing is quite different from the earlier forms of knowing. In this epoch head-knowledge came to especial prominence. But in spite of the fact that the human head is a true copy of the macrocosm, precisely because in a physical sense it is this true copy, in a spiritual sense it is really of very little value. Forgive the remark — as physical head, the human head is not of very much value. And when man depends upon his head, he can really arrive at nothing else than a Thought-Culture. And so the Greco-Latin time, which as we have seen from other aspects laid special stress on the head, and brought man thus into a special relation with the universe, gradually evolved into an actual Head- and Thought-Civilization which ran its course and came to its end. So that from the 15th century onwards, as I pointed out yesterday, people no longer knew how to connect thinking with reality. This head-civilization, this Aries-culture, however, meant that observation of the universe was taken into the human being. And as regards the physical world it was the most perfected and complete. It is only what developed from it as a decadent condition that became materialistic. Man in this Aries-civilization formed a special relation to the surrounding world precisely through his head. It is

particularly difficult today to understand the Greek culture — that of the Romans became more philistine and commonplace — when one does not realize, for instance, that the Greek had a different perception of concepts and ideas. I have dealt with this in my *The Riddles of Philosophy*.

It was full of significance for this age that *Mars* has its house in Aries. The forces of Mars are those again, but in a different way, that are connected with man's head-nature. So that Mars, who at the same time gives man aggressive forces, particularly offered support to all that he developed as a relation to the surrounding world through his head-nature. In the fourth post-Atlantean epoch, which begins in the 8th century B.C. and ends in the 15th century A.D., those conditions were developed which one can describe as a Mars-civilization. The configuration of the different social structures spread over the earth arose in this age essentially through a Mars-culture, a warlike culture. Wars nowadays are behind the times. Although they may be more terrible than formerly, yet they are stragglers, out of date. We shall be speaking of this immediately.

Now the head of man with all its forces, purely as physical thinking-instrument, as instrument for

physical thoughts, is an image of the starry heavens. Therefore thoughts in this fourth post-Atlantean time had still something macrocosmic in them, thoughts were not yet bound up with the earth. But think of the great revolution that now comes with the 15th century when the Aries-culture passes over to the *Pisces (the Fishes) Culture*. What the Pisces forces have become in the macrocosm are the forces in man that are connected with *the feet*. There is a transition from head to feet; the swing-over is an immense one. I was therefore able to say that if you went back with understanding into the time before the 14th century and read the alchemical and other writings so much despised today, you would see what deep, what vast insight there then existed into cosmic mysteries. But the whole human culture — human forces too — made a complete revolution. What man had formerly received from the heavens, he now received from the earth. This is what is shown us from the celestial constellations as the great swing-over that had been accomplished for man. And this is connected with the beginning of the material, the materialistic age. Thoughts lose their power, thoughts can easily become empty phrase in these times.

But now consider something else that is remarkable. As Venus has her house in Taurus, Mars his house in

Aries, so in Pisces *Jupiter* has his house. And Jupiter is connected with the development of the human brow, forehead. Man can become great with this earth-culture in this fifth post-Atlantean epoch, precisely because in an independent human manner he can ennoble and grasp through the forces of his head that which was brought to him from the opposite side in earlier post-Atlantean periods. Hence Jupiter has to perform the same service to man in the fifth epoch as Mars had to perform in the fourth. And one could say that in a certain respect Mars was the rightful King of this world in the fourth post-Atlantean age. In the fifth he is not the rightful king of this world because nothing can really be attained through his forces in the fifth post-Atlantean epoch — in the sense of this fifth epoch. On the other hand what can make this epoch great must be brought about from the forces of the spiritual life, world-knowledge, world-conception. Man is shut off from the heavenly forces, he is confined in the materialistic period. But in this fifth post-Atlantean age he has the greatest possibility of making himself spiritual. No age has been so favourable to spirituality as this fifth epoch. Courage must only be found to drive the money-changers out of the Temple. Courage must be found to confront with the real, abstractions and things estranged from

reality, to set against them full reality and therewith the spiritual reality.

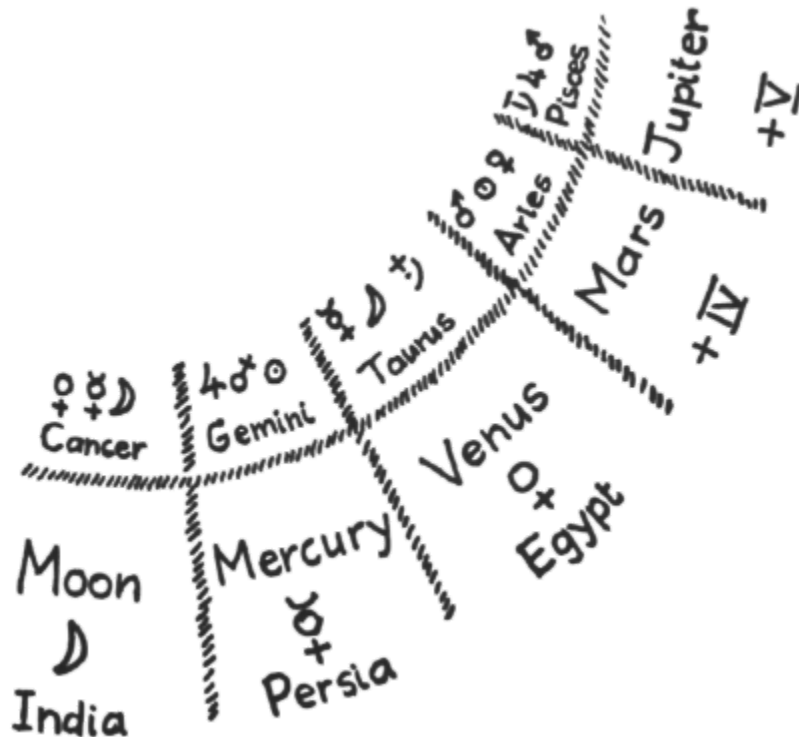
Those who have read the constellations of the stars have also always known that certain help comes from particular planets for the various sections in the path of the sun. With a certain justification to each of these constellations — Moon-Cancer, Mercury-Gemini, Venus-Taurus, Mars-Aries, Jupiter-Pisces — have been assigned three decanates, as they are called. These three decanates represent those planets which have the mission, during a particular constellation, of very especially intervening in destiny, while the others are less active. Thus the decanates of the first post-Atlantean age, the Cancer-age, are Venus, Mercury, Moon; the decanates during the Gemini-age: Jupiter, Mars, Sun; the decanates during the Taurus-age: Mercury, Moon, Saturn; the decanates during the Aries-age: Mars, Sun, Venus. And the decanates during our age, the Pisces epoch, are very characteristically those forces which can serve us most, according to the celestial-clock: Saturn, Jupiter, Mars. Mars — here not in the same service as he had when he was in his house, when he went through Aries, but Mars now as representative power for human strength. But in the outer planets, Saturn, Jupiter, Mars you see what is connected with the human head, the human

countenance, the human word-formation. Thus all that is connected with spirituality for this life between birth and death — we will speak next time of the other life between death and a new birth — is especially serviceable in this epoch. This epoch therefore is the one containing the greatest spiritual possibilities. In no age was it granted to men to do so much wrong as in this, since in none could one sin more deeply against the inner mission of the time. For if one lives with the age, then through the Jupiter force one transforms the force coming from the earth into a spiritually free humanity. And at one's disposal are the best, the finest powers of man which he develops between birth and death: the Saturn- Jupiter- and Mars-forces.

The World-Clock, my dear friends, stands favourably for this epoch, but this must give no occasion for fatalism.

This must not cause people to say: Well let's leave ourselves to World-destiny, everything is sure to be all right... rather is it to be the cause, if a man will — but he must *will* — of his finding endless possibilities just in our age. Only, meanwhile, men do not as yet will.

But it is always unfounded to say: Well, what can I do by myself? The world takes its course ... Certainly, my dear friends, such as we are now, the world does not pay much attention



to us today. But something else is the point. The point is that we are not to say, as the men of thirty-three years ago said — that they wouldn't bother themselves about anything! That is why things have become what they now are. The question in our time is that each for himself should begin to wish to escape from abstraction, to lay aside what is foreign to reality



and so on, and to seek, each for himself, to approach the real and get beyond abstractions.

One must approach from such far-lying concepts, my dear friends, if one is to develop the important subject that is to occupy us — discussion of, so to speak, the becoming older of man, the going-towards-death, just as much as the originating-from birth, the coming-from-birth. Whereas today, pedagogy, practical education of children, proceeds entirely from recognizing that the child is born and develops as child, the time must come in which the child learns what it means to become older. But these things cannot be so simply elucidated, and so one must bring the ideas from far away. For one can say:

In order to overcome that estrangement from reality which today is the signature of the time, above all it is necessary for men to develop the will to attentiveness, the will to set Jupiter in motion. Jupiter is precisely the force that makes a perpetual call on our attentiveness. Men are so happy today if they need not be attentive, if they can resemble the sleeping Isis — I have purposely spoken of the *sleeping* Isis! The greatest part of mankind is sleeping through this present time and feels itself very, very well in so doing, for men hammer out concepts and stop short at these, and will

not develop attention. The important thing to do is to examine the relationships of life. And the difficult years in which we are living must above all get us away from what has weakened human civilization for so long — inattentiveness, absence of will — and make us look into world conditions. It is not enough, my dear friends, merely to skim lightly over things.

It might easily seem, for instance, that I have spoken again and again from all possible aspects of the harmfulness of Wilsonianism from some subjective urge. It is from no subjective urging, but it is actually necessary today to point the way from countless illusionary ideas into the direction in which attention must be unfolded. We *learn* by the events of the time; if we sharpen our attentiveness we learn precisely from the events of today an immense amount of what we need in order to understand the great impulses which solely and alone can lead mankind out of the calamities into which it has brought itself. One must put certain questions to oneself if one is to be attentive to things. It is not the point to have some general view of something, but *how* one sees it, *how* one is able to put questions regarding the outer world. Spiritual Science has also this practical significance, that it gives us the impulse of questioning, *of putting questions*.

You see, my dear friends, that one reads nowadays of the so-called Peace negotiations of Brest-Litowsk. You know that various people are taking part in them. The chief people from Russia taking part — to single that out — are Lenin, Trotsky, a certain Herr Joffe and a certain Herr Kameneff, whose real name is Rosenfeld. Trotsky's name is Bronstein; Joffe is a rich trader from Cherson. Those are the principal negotiators. It is not uninteresting — but even important perhaps — to turn one's attention to the fact that for Herr Rosenfeld-Kameneff, it is only what the outer exoteric world calls pure chance that his head is still upon his shoulders. His head could long since have been sundered from his shoulders. For in November 1914, all sorts of delegates were arrested in Russia. One read about it at the time and knew of it in other ways. These delegates were imprisoned because they were accused of friendship with Lenin, who was abroad in a place not far from here. They believed at that time in Russia that Lenin had said 'Of all evils that can happen to Russia in this war the fall of Czardom is the least.' And so a number of delegates who were known to have communications with Lenin through letters and so on, were indicted. But at that time it was impossible to get hold of them. To be sure, all sorts of patriotic, Russian patriotic, words were spoken. Words like these were spoken: 'Over the heads and mangled bodies of our

fighters, there are traitors who are in connection with the shameful Lenin in Switzerland' — and so on. Then further proceedings took place in February 1915. Again a number of persons were accused, among them a certain Petrowski, among them also a certain Kameneff, alias Rosenfeld. Kameneff, in especial, counted among the accused at that time as the real Russian traitor-type, as a very particularly abominable fellow. And as the proceedings started, there was a general belief that it would not be long before his head ... would be off his shoulders. But Kameneff-Rosenfeld could bring forward proofs at that time that in all questions of the war, he had always taken a different stand from Lenin; so too, Petrowski; that they had no really serious friendship with Lenin. Kameneff-Rosenfeld could prove in particular that he had never wished for the victory of Germany, that a German victory could only be desired by un-Russian crafty comrades like Lenin with foreign interests, who, while they feel themselves too weak or too lazy, await the triumph of freedom from the sword of German generals. Those are the words that were spoken at these proceedings. And a certain Kerenski, who later played another role, was assigned to Messrs. Petrowski and Kameneff as counsel, advocate. He was the defender of Kameneff in that lawsuit, and he got him off. The charge against both Petrowski and Kameneff-

Rosenfeld was of high-treason and treason against the country, but Kerenski could get them off and in his speech are to be found the fine words 'The accused were very far from the plan to stab in the back those who are ready to die for the Fatherland, they resisted no other intrigue so strongly as the one proceeding from Lenin's secret confederacy.' Owing to the fact that Kerenski's oratory and the other things that could be brought forward supplied proof that Petrowski and Kameneff had nothing in common with Lenin's views, they came out of it all with fairly sound skins. Petrowski is now the Minister of the Interior in the Government of Lenin and Kameneff is together with Herr Joffe the most important negotiator at Brest-Litowsk.

I am quoting these particular stories, my dear friends, and could relate hundreds and hundreds of similar ones! But it is very important to look at actualities; that is what I wished to say. And in order to get to know actualities one must observe the men who have to do with them — if indeed these things men are taking part in are actualities. It is vastly convenient to stand back and say: Yes, negotiations are going on at Brest-Litowsk between Russia and the Central Powers! That is abstraction, that is no actuality. One only approaches the real when one has

the will to pay attention, to look really into the concrete. I wanted to bring the matter forward merely as an example to show that it is also necessary to study present-day history. Everyone today talks about current events, but how little is really known of the events of today, how little people actually know of what is going on, how little people even guess at what takes place; This is really astounding, and can only be understood through the unbelievable way in which our intelligence is trained. In fact our intelligence is trained in such a way that science misleads it on every hand to form judgments in the way I have described: If I have one coin, then I have one coin; if I have two coins, then I have none, I have nothing! If there is one tombstone of Till Eulenspiegel, then he can have lived; if, however, there are two tombstones with an owl and a looking-glass, then Till Eulenspiegel did not live! If I want to make an electricity experiment in the Physics classroom, I must carefully dry all the machines with warmed cloths so that nothing may be damp, for otherwise neither the ordinary electrical machine nor the inductive machine would obey me, nor anything else. But then immediately afterwards I relate: there out of the cloud — which in any case is thoroughly wet and which no Professor can have wiped with dry cloths — issues the lightning — and so could one go on. Have I not again and again given

examples of how one person repeats what another says; no one examines it! Thus, for instance, one can very well hear: the fundamental principle of modern Physics is the conservation of energy, of force. That is to be traced back to Julius Robert Mayer. Although physicists and nature-researchers and other learned men proclaim him today a great hero, Julius Robert Mayer was once put in a lunatic asylum because he had published 'absurd trash', had claimed to have discovered a new principle. He was indeed really incarcerated in a lunatic asylum! The great credit due to Julius Robert Mayer has gone in particular to a University Rector, but I will not stress this further; it often comes up, as you know. What I will stress is this: again and again one sees 'The Conservation of Energy — Julius Robert Mayer discovered it'. No one re-reads, but each one re-says what has been said. In Julius Robert Mayer's work nothing at all is stated in the form, in the definite form, in which the energy-principle is represented today, but it exists there in quite a different formulation, in fact in a reasonable formulation!

Another example may be considered which lies near our subject — Dr. Schmiedel has given me a magazine in which they support Goethe's 'Farbenlehre'. Two learned gentlemen assert that Goethe knew nothing of

the Fraunhofer lines: Dr. Schmiedel has put together four columns, purely of passages from Goethe in which he speaks of the Fraunhofer lines! But the learned gentry talk, pass judgment on the range of Goethe's optical knowledge, and let flow into such judgments — 'he knew nothing of the Fraunhofer Lines.' They tell people impudent falsehoods, for naturally today in this 'authority-free' time, what a 'learned' man says is just as much a gospel for a large number of people as for many, many politicians what Mr. Woodrow Wilson says is a gospel. Thus in our present time it means a good deal if someone simply states: Goethe did not know of the Fraunhofer lines! Nor does it help much to prove it to people; for soon a third person says it and then a fourth. For the inattention, the thoughtlessness with which people live today is indeed great, while the will to look at the concrete truth is not forthcoming. Mankind moreover is much too much inclined to take a lively interest in abstractions, to become enthusiastic through abstractions.

With this I have only introduced what is yet to occupy us — the important principle which must enter into the culture of our time, and our pedagogy, the principle of man's becoming old, the becoming old of his physical body, which is linked with the becoming



young of his etheric body. Of this then we will speak next time in all detail.

## **Ancient Myths 5**

It is our aim in these lectures to speak of important questions of mankind's evolution, and you have already seen that all sorts of preparatory facts drawn from distant sources are necessary to our purpose. In order that we may have a foundation as broad as possible, I shall remind you today of various things that have been said from one or another standpoint during my present stay here, but which are essential for a right understanding of the two coming lectures.

I have pointed out to you that in that evolutionary course of mankind which can be regarded as first interesting us after the great Atlantean catastrophe, significant changes took place in humanity. I have already some months ago indicated how changes in humanity as a whole differ from changes taking place in a single individual. The individual as the years go on becomes older. In a certain respect one can say that for humanity as such, the reverse is the case. A man is first child, then grows up and attains the age known to us as the average age of life. In so doing the man's physical forces undergo manifold changes and transformations. Now we have already described in what sense a reverse path is to be attributed to

mankind. During the 2,160 years that followed the great Atlantean catastrophe mankind can be said to have been capable of development in a way quite different from what was possible later. This is that ancient time which followed immediately upon the great flooding of the earth — called in geology the Ice Age, in religious tradition, the Flood — from which there actually proceeded a kind of glacial state.

We know that at our present time we are capable of development up to a certain age independently of our own action; we are capable of development through our nature, our physical forces. We have stated that in the first epoch after the great Atlantean catastrophe man remained capable of development for a much longer time. He remained so into the fifth decade of his life, and he always knew that the process of growing older was connected with a transformation of the soul and spirit nature. If today we wish to have a development of the soul and spirit nature after our twenties, we must seek for this development by our power of will. We become physically different in our twenties and in this becoming different physically there lives at the same time something that determines our progress of soul and spirit. Then the physical ceases to let us be dependent on it; then, so to speak, our physical nature hands over nothing

more, and through our own willpower we must make any further advance. This is how it seems, externally considered — we shall see immediately how matters stand inwardly.

There was in fact a great difference in the first 2,160 years after the great Atlantean catastrophe. Then indeed man was still dependent on his physical element far into old age, but he had also the joy of this dependence. He had the joy of not only progressing during his growth, and increasing, but of experiencing, even in the decline of life-forces, the fruit of these declining life-forces as a kind of blooming of soul qualities, which man can feel no longer. Yes, external physical cosmic conditions of human existence alter in relatively not such a very long time.

Then again came a time in which man no more remained capable of development to such a great age, into the fifties. In the second epoch after the great Atlantean catastrophe, which again lasted for approximately 2,160 years, and which we call the Old Persian, man remained still capable of development up to the end of his forties. Then in the next epoch, the Egypto-Chaldean, he could develop up to the time of his forty-second year. We are now living — since the 15th Century — in the period where man carries his

development only into his twenties. This is all something of which external history tells us nothing, which moreover is not believed by external historical science, but with which infinitely many secrets of mankind's evolution are connected. So that one can say: Mankind as a whole drew in, became younger and younger — if we call this change in development a becoming-younger! And we have seen what consequence must be drawn from it. This consequence was not so pressing in the Greco-Latin age; a man then remained capable of development up to his thirty-fifth year through his natural forces. It becomes more and more pressing, and from our time onward quite specially significant. For as regards humanity as a whole we are living, so to say, in the twenty-seventh year, are entering the twenty-sixth and so on. So that men are condemned to carry right through life the development they acquired in early youth through natural forces, if they do nothing of their own freewill to take their further development in hand. And the future of mankind will consist in their receding more and more, receding further, so that I, if no spiritual impulse grips mankind, times can come in which only the views and opinions of youth prevail.

This becoming younger of humanity is shown in external symptoms — and one who regards historical

development with more sharpened senses can see it — it is shown by the fact that in Greece, let us say, a man had still to be of a definite age before he could take any part in public affairs. Today we see the claim made by great circles of mankind to reduce this age as much as possible, since people think that they already know in the twenties everything that is to be attained. More and more demands will be made in this direction, and unless an insight arises to paralyse them there will be demands that not only in the beginning of his twenties a man is clever enough to take part in any kind of parliamentary business in the world, but the nineteen-year-olds and eighteen-year-olds will believe that they contain in themselves all that a man can compass.

This kind of growing younger is at the same time a challenge to mankind to draw for themselves from the spirit what is no longer given by nature. I called your attention last time to the immense incision in the evolutionary history of mankind which lies in the 15th Century. This is again something of which external history gives no tidings, for external history, as I have often said, is a *fable convenue*. There must come an entirely new knowledge of the being of man. For only when an entirely new knowledge of man's being is reached, will the impulse really be found which

mankind needs if it is to take in hand of its own freewill what nature no longer provides. We dare not believe that, the future of humanity will come through with the thoughts and ideas which the modern age has brought and of which it is so proud. One cannot do enough to make oneself clear how necessary it is to seek for fresh and different impulses for the evolution of humanity. It is of course a triviality to say, as I have often remarked, that our time is a transition age — for in reality each age is a transition. But it is a different thing to know what is changing in a definite age. Every age is assuredly an age of transition, but in each age one should also look about and see what is passing over.

I will link this to a fact — I could take a hundred others — but I will link on to a definite fact and let it serve as an example — one could draw on hundreds from every part of Europe. In the first half of the 19th Century, in 1828 in Vienna, a number of lectures were held by Friedrich Schlegel, one of the two brothers Schlegel, who have deserved so well of Central European culture. Friedrich Schlegel sought in these lectures to show from a lofty historical standpoint what the development of the time required, and how these requirements should be studied if the right direction

were to be given to the evolution of the 19th Century and the coming age.

Friedrich Schlegel was influenced at that time by two main historical impressions. On the one hand he looked back at the 18th Century, how it had gradually evolved to atheism, materialism, irreligion. He saw how what had gone on in people's minds during the course of the 18th Century then exploded in the French Revolution. (We wish to make no criticism, merely to bring forward a fact, to consider a human outlook.) Friedrich Schlegel saw a great onesidedness in the French Revolution. To be sure, one might find it today reactionary if such a man as Friedrich Schlegel sees a great onesidedness in the French Revolution, but one would also have to look on such a verdict from other aspects. On the whole it is fairly simple to say to oneself that this or the other was gained for mankind through the French Revolution. It is no doubt very simple; but it is a question whether someone who speaks enthusiastically in this way of the French Revolution is really altogether sincere in his inmost heart. One questions it! There is a crucial test of this sincerity which simply consists in this: one should consider how one would look at such a Movement if it broke out round one at the present day? What would one say to it then? One should really put oneself this



question when judging these matters. Only then does one have a kind of crucial test of one's own sincerity, for on the whole it is not so very difficult to be enthusiastic over something that went on so and so many decades ago. The question is whether one could also be enthusiastic if one were directly sharing in it at the present day.

Friedrich Schlegel, as I have said, looked on the Revolution as an explosion of the so-called Enlightenment, the atheistic Enlightenment of the 18th Century. And side by side with this event to which he turned his attention he set another: the appearance of that man who took the place of the Revolution, who contributed so enormously to the later shaping of Europe — Napoleon. Friedrich Schlegel from the lofty standpoint from which he viewed world-history, pointed out that when such a personality enters with such a force into world-evolution he must really be considered from a different standpoint from the one that is generally taken. He makes a very fine observation where he speaks of Napoleon. He says: 'One should not forget that Napoleon had seven years in which to grow familiar with what he later looked on as his task; for twice seven years the tumult lasted that he carried through Europe, and then for seven years more the

life-time lasted that was granted him after his fall. Four times seven years is the career of this man.' In a very fine way this is pointed out by Friedrich Schlegel.

I have indicated on various occasions what a role is played by this inner law in the case of men who are really representative in the historical evolution of humanity. I have pointed out to you how remarkable it is that Raphael always makes an important painting after a definite number of years. I have pointed out how a flaring-up of Goethe's poetic power always takes place in seven-year periods, whereas between these periods there is a dying down. And one could bring forward many, many such examples. Friedrich Schlegel did not look on Napoleon exactly as an impulse of blessing for European humanity!

Now in these lectures Friedrich Schlegel showed what, in his view, the salvation of Europe demanded after the confusion brought by the Revolution and the Napoleonic age. And he finds that the deeper reason of the disorder lies in the fact that men cannot lift themselves to a more all-embracing standpoint in their world conception, which indeed can only come from an understanding of the spiritual world. Hence, thinks Friedrich Schlegel, instead of a common human world-conception, we have everywhere party-

standpoints in which everyone looks on his point of view as something absolute, something which must bring salvation to all. According to Friedrich Schlegel the only salvation of mankind would be for each man to be aware that he takes a certain standpoint and others take others, and an agreement must come about through life itself. No one stand point should gain a footing as the absolute. Now Friedrich Schlegel considers that true Christianity is the one and only thing that can show man how to realize the tolerance that he means — a tolerance not inclining to indifference, but to strong and active life. And therefore he draws the conclusion (I must emphasize it is in 1828) from what he has put before his audience: the whole life of Europe, above all, however, the life of science and life of the State, must be Christianized. And he sees the great evil to be that science has become unchristian, States have become unchristian, and that nowhere has what is meant by the actual Christ-Impulse penetrated in modern times into scientific thought or the life of the State. Now he demands that the Christ-Impulse should once more permeate the scientific and State-life.

Friedrich Schlegel was of course speaking of the science, the political life of his time, 1828. But for certain reasons which will shortly be clearer to us than

they are now, one could look at modern science and modern political life as he regarded them in 1828. Try for once to inquire of the sciences which count for the most in public life: physics, chemistry, biology, national-economy, political science too, try to inquire of them whether the Christian impulse is seriously anywhere within them! People do not acknowledge it, but all the sciences are actually atheistic. And the various churches try to get along well with them, as they do not feel strong enough really to permeate science with the principle of Christianity! Hence the cheap and comfortable theory that the religious life makes different demands from those of official science, that science must keep to what can be observed, the religious life to the feelings. Both are to be nicely separate, the one direction is to have no say in the other. One can live together in this way, my dear friends, one can indeed! But it gives rise to the sort of conditions that now exist.

Now what Friedrich Schlegel brought forward at that time was imbued with a deep inner warmth, and his great personal impulse was to serve his age, to demand that religion should not merely be made a Sunday School affair but should be carried into the whole of life, above all the life of science and State. And one can see from the way he spoke at that time in

Vienna that he had a hope, a great hope, that out of the disorder produced by the Revolution and Napoleon, a Europe would come forth which would be Christianized in its life of State and Science. The final lecture treated especially of the prevailing spirit of the age and the general revival. And as motto for the lecture, which is truly delivered with great power, he put the Bible text: 'I come quickly and make all things new.' And he headed it with this motto because he believed that in the men of the 19th Century, to whom he could speak at that time as young men, there lay the power to receive that which can make all things new.

Anyone who reads through these lectures of Friedrich Schlegel's leaves them with mixed feelings. On the one hand, one says: From what lofty standpoints, from what lucid conceptions men have spoken formerly of science and political life! How one must have longed for such words to kindle a fire in countless souls. And had they kindled this fire what would Europe have become in the course of the 19th Century! I repeat: it is with mixed feelings that one leaves off reading. For in the first place: that is not what came about; what came about are these catastrophic events which now stand so terribly before us. And these catastrophes were preceded by a

preparation in which one could have seen exactly that such events had to come. They were preceded by the age of materialistic science — which had become stronger than it was in Friedrich Schlegel's time — preceded by the age of materialistic statesmanship over the whole of Europe. And only with sorrowful feelings can one now behold such a motto: 'For lo, I come quickly and make all things new.' Somewhere there must be a mistake. Friedrich Schlegel most certainly spoke from utterly honest conviction. And he was in no slight degree a keen observer of his time; he could judge of the conditions — but yet there must have been something not quite in accord.

For, my dear friends, what did Friedrich Schlegel understand by the Christianizing of Europe? One can admit that he had a feeling for the greatness, the significance of the Christ-Impulse. And hence he also had the feeling that the Christ-Impulse must be grasped in a new way in a new age, that one cannot stop short at the way in which earlier centuries had grasped it. That he knows; a feeling of that is present in him. But, nevertheless, with this feeling he finds support in the already existing Christianity, Christianity as it had developed historically up to his time. He believed that a movement could proceed from Rome of which it could be said 'I come quickly

and make all things new'. He was in fact one of those men of the 19th Century who turned from Protestantism to Catholicism because they believed they could trace more strength in the Catholic life than in the Protestant. But he was a free spirit enough not to become a Catholic zealot.

There is, however, something which Friedrich Schlegel has not said to himself. What he has not told himself is that one of the deepest and most significant truths of Christianity lies in the words: 'I am with you always even unto the end of the Earth-time.' Revelation has not ceased; it returns periodically. And whereas Friedrich Schlegel built upon what was already there, he should have seen, have felt, that a real Christianizing of science and the life of the State can only enter if fresh knowledge is drawn out of the spiritual world. This he did not see; he knew nothing of it. And this, my dear friends, shows us, by one of the most significant examples of the 19th Century, that again and again even in the most enlightened minds the illusion crops up that one can link on to something already existing. It is thought that one need not draw something new from the well of rejuvenescence. With these illusions people can no doubt say things and carry out things that are great and brilliant, but it leads to nothing. For Friedrich Schlegel's hope was for

a Europe of the 19th Century with its science and political life permeated by Christianity. It must come quickly, he thought, a general renewal of the world, a general re-establishing of the Christ-Impulse. And what came? A materialistic trend in the science of the second half of the 19th Century, compared with which the materialism known by Friedrich Schlegel in 1828 was child's play. And then also came a materializing of political life (one must know history, real history, not the *fable convenue* which is taught in schools and universities) of which likewise in 1828 he could see nothing around him. Thus he prophesied a Christianizing of Europe and was so bad a prophet that a materializing of Europe came about!

Men live willingly in illusions. And this is connected with the great problem that is now occupying us, the problem that will become clear to us in the coming days: men have forgotten how really to become old, and we must learn again to become old. We must learn in a new way how to become old, and we can only do so through spiritual deepening. But, as I said, this can only become clear in the course of our study. Our time is in general disinclined for it, still disinclined, and it must cease to be disinclined and grow inclined for it.



In any case, my dear friends, the customary thought and feeling of today are not aiming at familiarizing themselves with a certain ease and facility with what, for instance, forms the spiritual challenge of the anthroposophical Spiritual Science. One can see that by various examples: I will bring forward one that lies to hand.

I had a letter the day before yesterday from a man of learning. He writes to me that he has just read a lecture of mine on the task of Spiritual Science, [See: 'The Mission of Spiritual Science and of its Building at Dornach.'] which I gave two years ago, and that he now sees that this Spiritual Science has, after all, something very fruitful for him. There is a thoroughly warm tone in this letter, a thoroughly amiable, kindly tone. One sees that the man is gripped by what he has read in this lecture on the task of Spiritual Science. He is a trained Natural Scientist, standing in the difficult life of today, and he has seen from this lecture that Spiritual Science is not stupid and not unpractical, but can give an impulse to the time. But now let us look at the reverse side of the matter. The same man five years ago sought to attach himself to this Spiritual Science, to join a group where Spiritual Science was studied, begged moreover at that time to have various conversations with me, and these he had. He took part

in group meetings five years ago, and five years ago he so reacted that the whole matter became repugnant to him, and he turned away from it so strongly that in the meantime he has become an enthusiastic panegyrist of Herr Freimark, whom you know from his various writings. Now the same man excuses himself by saying that it would perhaps have been better, instead of doing what he did, to have read something of mine, some books of mine, and made himself acquainted with the subject. But he had not done that, he had judged by what others had imparted to him, and then he had got such a forbidding picture of Spiritual Science that he found it was not at all suited to his own path of development. Now after five years he has read a lecture and has found that this is not the case.

I quote this example — and it could be multiplied — of the way in which people stand to what desires in the only possible way — not in the way of Friedrich Schlegel — a Christianizing of all science — a Christianizing of all public life. I quote it as an example of the habits of thought of today, especially of the science of our time. It is therefore no proof that a man has found something antipathetic to him, if he approaches the Anthroposophical Movement, has various talks, takes part in group meetings, grumbles

vigorously about the members of these meetings and what they say to him, concludes that he must now abuse Anthroposophy as a whole, and afterwards becomes an enthusiastic panegyrist of Freimark, who has written the vilest articles on Spiritual Science. After five years the same person decides that he will really read something! So it is no proof at all, if so and so many people today are abusive or agree with the abuse, that deep down they might not have a natural tendency to attach themselves to anthroposophical Spiritual Science. If they have as much good will as the man in question, they need five years, many need ten, many fifteen, many fifty, many so long that they can no longer experience it in this incarnation. You see how little people's behaviour is any kind of proof that they are not seeking what is to be found in anthroposophical Spiritual Science.

I bring this example forward because it points to the profoundly important fact I have often mentioned — namely the lack of stability in going into a matter, the holding fast to old traditional prejudices, which people will not let go! And that again is connected with other things. One only needs to transpose oneself in feeling into those ancient times of which I have spoken to you earlier and today. Think of a young man after the Atlantean catastrophe in his connection with other

people. He was, let us say — twenty, twenty-five years old; near him he saw someone of forty, fifty, sixty years. He said to himself: What happiness someday to be as old as that, for as one lives one goes on gaining more and more. There was a perfectly obvious, immense veneration for one who had grown old; a looking up to the aged, linked with the consciousness that they had something else to say about life than the young men. Merely to know this theoretically is of no consequence, what matters is to have it in one's whole feeling, and to grow up under this impression. It is of infinite consequence to grow up in such a way as not merely to look back at one's youth and say: Ah, how fine it was when I was a child! This beauty of life will certainly never be taken from men by any kind of spiritual reflection. But it is a one-sided reflection which was supplemented in ancient times by the other: How beautiful it is to become old! For in the same degree as one became weaker in body, one grew into strength of soul, one grew into union with the wisdom of the world. This was at one time an accepted part of training and education.

Now, my dear friends, let us look at still another truth which, to be sure, I have not expressed in the course of these weeks, but which in the course of years I have already mentioned here and there to our

friends: We grow older. But only our physical body grows older. For from the spiritual aspect it is not true that we grow older. It is a maya, an external deception. It is certainly a reality in respect of physical life, but it is not true in respect of the full nature of man's life. Yet, we only have the right to say it is not true, if we know that this human being who lives here in the physical world between birth and death is something else than merely his physical body. He consists of the higher members, in the first place of what we have called the etheric body or the body of formative forces, and then the astral body, the ego — if we only speak of these four. But even if we stop short at the etheric body, at the invisible, super-sensible body of formative forces, we see that we bear it within us between birth and death, just as we carry about our physical body of flesh and blood and bones. We carry in us this etheric body of formative forces, but we see there is a difference: the physical body grows ever older, the etheric or body of formative forces is old when we are born; in fact, if we examine its true nature, it is old then and it becomes ever younger and younger. We can say, therefore, that the first spiritual member in us continually becomes more vigorous and younger, in contrast to the physical-corporeal that becomes weak and powerless. And it is true, literally true, that when our face begins to get wrinkled then

our etheric body blooms and becomes chubby-cheeked. Yes but, the materialistic thinker could say this is completely contradicted by the fact that one does not perceive it! In ancient times it was perceived. It is only that modern times are such that people pay no attention to the matter and give it no value. In ancient times nature itself brought it in its course, in modern times it is almost an exception. But even so, there are such exceptions. I remember that I once spoke of a similar subject at the end of the eighties with Eduard von Hartmann, the philosopher of the 'Unconscious'. We came to speak of two men who were both professors at the Berlin University. One was Zeller, a Schwabian, then seventy-two years old, who had just petitioned for his pensioning off, and who thus had the idea 'I have got so old that I can no longer hold my lectures.' He was old and fragile with his seventy-two years. And the other was Michelet; he was ninety-three years old. And Michelet had just been with Eduard von Hartmann and said 'Well, I don't understand Zeller! When I was as old as Zeller I was just a young fellow, and now, only now, do I feel really fitted to say something to people ... As for me, I shall still lecture for many long years!' But Michelet had something of what can be called a 'having-grown-young-in-forces'. There is of course no inner necessity that he had grown so old; for instance, a tile from a

roof might have killed him when he was fifty years old or earlier. I am not speaking of such things. But after he had grown so old, in his soul he had in fact not grown old, but precisely young. This Michelet, however, in his whole being, was no materialist. Even the Hegel followers have in many ways become materialistic, although they would not assent to that, but Michelet, although he spoke in difficult sentences, was inwardly gripped by the spirit. Only a few, however, can be so inwardly gripped by the spirit. But this is just what is sought for through anthroposophical spiritual science: to give something that can be something to all men, just as religion must be something to all men, that can speak to all men. But this is connected with our whole training and education.

Our whole educational system is constructed on entirely materialistic impulses — and this must be seen in much deeper connections than is generally indicated. People reckon only with man's physical body, never with his becoming-younger. No account is taken of one's growing younger as one grows older! At first glance it is not always immediately evident. But nevertheless, all that in course of time has become the subject of pedagogy and instruction is actually only able to lay hold of men in their youth, unless they

happen to become professors or scientific writers. It is not very often that one finds that someone cares to take up in the same way in later life, when he no longer needs it, the material which is absorbed today during one's schooldays. I have known doctors who were leaders in their special subject, that is to say, who had so passed their student years and youth that they had been able to become intellectual leaders. But there was no question at all of their continuing the same methods of acquiring knowledge in later years. I once knew a very famous man — I will not mention his name, he was so renowned — who stood in the front rank in medical science. He made his assistant attend to the later editions of his books, because he himself no longer took part in science; that did not suit his later years.

This is connected however with something else. We are gradually developing a consciousness that what one can absorb through learning is really only of service for one's youth and that one gets beyond it later on. And this is so. One can still force oneself later to turn back to many things, but then one must really force oneself — it does not come naturally as a rule. And yet, unless a man is always taking in something new — not just by allowing it to enter him through the concert hall, the theatre, or, with all due respect, the

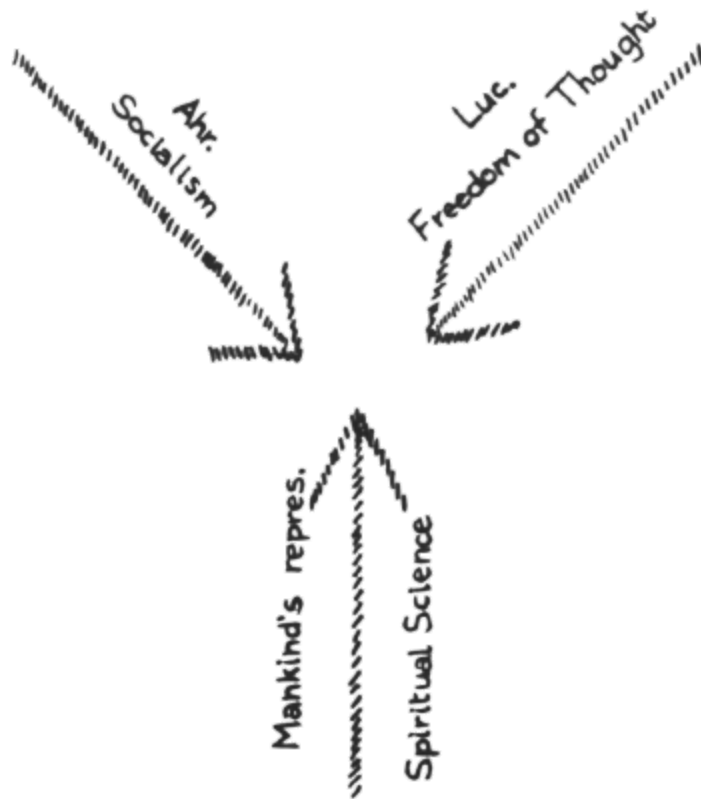


newspaper or something of that kind — then he grows old in his soul. We must absorb in another way, we must really have the feeling in the soul that one experiences something new, one is being transformed, and that one reacts to what one takes in just as the child reacts. One cannot do this in an artificial way, it can only happen when something is there which one can approach in later life precisely as one approaches the ordinary educational subjects when one is a child.

But now, take our anthroposophical spiritual science. We need not puzzle our heads over what it will be like in later centuries; for them the right form will be found. But in any case, as it is now — to the dislike however, of many — there is no primary necessity to cease absorbing it. No matter how extremely aged one may have become at the present time, one can always find in it something new that grips the soul, that makes the soul young again. And many new things have already been found on spiritual scientific soil — even such new things as let one look into the most important problems of today. But above all the present needs an impulse which directly seizes upon men themselves. Only in that way can this present time come through the calamity into which it has entered, and which works so catastrophically. The impulses in question must approach men direct.

And now if one is not Friedrich Schlegel but a person having insight into what humanity really needs, one can nevertheless keep to several beautiful thoughts that Friedrich Schlegel had and at least rejoice in them. He has spoken of how things must not be treated as absolute from a definite standpoint. He has, in the first place, only seen the parties which always regard their own principle as the only one to make all mankind happy. But in our time much more is treated as absolute! Above all, it is not perceived that an impulse in life can be harmful by itself, but can be beneficial in co-operation with other impulses, because it then becomes something different. Think of three directions that take their course together — I shall make a sketch.

One direction is to symbolize for us the socialism to which modern mankind is striving — not just the current Lenin socialism. The second line is to symbolize what I have often characterized to you as freedom of thought, and the third direction is Spiritual Science. These three things belong to one another; they must work together in life.



If socialism, in the crude materialistic form in which it appears today, attempts to force itself upon mankind, it will bring the greatest unhappiness upon humanity. It is symbolized for us through the Ahriman at the foot of our Group, in all his forms. If the false freedom of thought, which wants to stop short at every thought and make it valid, seeks to force itself, then harm is again brought to mankind. This is symbolized in our Group through Lucifer. But you can exclude neither Ahriman nor Lucifer from the present day, they must only be balanced through Pneumatology, through Spiritual Science, which is represented by the

Representative of mankind who stands in the centre of our Group. It must be repeatedly pointed out that Spiritual Science is not meant to be merely something for people who have cut themselves adrift from ordinary life through some circumstance or other and who want to be stimulated a little through all sorts of things connected with higher matters. Rather is Spiritual Science, anthroposophical Spiritual Science, intended to be something that is connected with the deepest needs of our age. For the nature of our age is such that its forces can only be discovered if one looks into the spiritual. It is connected with the worst evil of our time — that countless men today have no idea that in the social, the moral, the historical life, super-sensible forces are ruling; indeed, just as the air is all around us, so do super-sensible forces hold sway around us. The forces are there, and they demand that we shall receive them consciously, in order to direct them consciously, otherwise they can be led into false paths by the ignorant, or those who have no understanding. In any case the matter must not be made trivial. It must not be thought that one can point to these forces as one often prophesies the future from coffee grounds and so on! But nevertheless in a certain way and sometimes in a very close way the future and the shaping of the future are connected

with what can only be recognized if one proceeds from principles of spiritual science.

People will need perhaps longer than five years to see that. But precisely because of these actual events — the signs of the time demand it — there must again and again be emphasized how it is the great demand of our age that people realize the fact that certain things which happen today can only be discovered and, above all, rightly judged, if one proceeds from the standpoint gained through anthroposophical Spiritual Science.

## **Ancient Myths 6**

The matters which we are now discussing are connected with a fact that sounds strange at first hearing but which corresponds to a deep and significant truth — namely, man wanders over the earth but has in reality no true understanding of himself. One could say that this statement applies particularly to our own time. We know that once in ancient Greece the great and significant inscription ‘Know thyself’ stood on Apollo’s temple as a challenge to those who sought for spiritual things. Nor was this inscription on the Delphic temple ‘Know thyself’ merely a phrase at that time, as we know from our various studies. For even in this Grecian age it was still possible to bring about a deeper knowledge of man than is possible at the present time. This present time, however, is also a challenge to us to strive again for a real knowledge of man, for a knowledge of what man on the earth actually is.

Now it seems as if the things that must be said in connection with this question are difficult to understand. In reality they are not, in spite of the fact that they sound as if they were difficult. They are only so for the present day because people are not

accustomed to let their thinking and feeling flow into such currents as are necessary for a right understanding of something of this nature. The point is, that what we call understanding at the present day is actually the result of our always seeking to understand through abstract concepts. But one cannot understand everything through abstract concepts. Above all one cannot understand the human being through abstract concepts; one requires something different for the understanding of man. One must put oneself in the position of taking man as he wanders about over the earth, as a picture, as a picture which expresses something, which discloses something, which wants to reveal something to us. One must revive the consciousness that the human being is a riddle that wants to be solved. We shall not, however, solve the riddle of man if we are content to continue to be so indolent, so theoretic in our thinking as we now prefer. For you see, the human being is — this we have stressed again and again — a complicated being. Man is more, vastly more than the physical form that wanders about before our eyes as man — far, far more is man. But this physical structure that wanders round before our eyes as man, and all that belongs to it, is none the less an expression for the whole comprehensive being of man. And one can say: Not only can one recognize in the human form, in the

physical man that goes about among us, what man is between birth and death here in the physical word, but, if one only will, one can also recognize in the human being what he is as immortal, as eternal being of soul. One must only develop a feeling that this human form is a complexity. Our modern science, which is made popular and so can reach everyone, is not fitted to call forth a feeling of what a miraculous structure this human being actually is, who wanders about on earth. One must regard man quite differently.

You have assuredly all seen a human skeleton — remember then that the human skeleton is actually twofold, if one disregards everything else. One could speak much more exactly, but if one disregards all the rest, the skeleton is a duality. You can easily lift up the skull from the skeleton; it is really only set upon it, and then the rest of the human being remains skull-less. The skull is very easily lifted off. The rest of the man without the skull is still a very complicated being, but we will now grasp it as a unit and leave aside its complexity. But we will first consider the duality which we see when we look at a human being, as, let us say, head-man, and for the rest trunk-man. And so too is the complete flesh and blood man a duality, though it is there less clearly shown.



Now in spiritual science we need not be so fond of comparisons as to treat them as absolute, develop them metaphysically — that we will not do. But by employing comparisons we wish to make various things clear. And so it is very natural, since it actually corresponds to what we see, to say: man in respect of his head is above all ruled by the spherical form. If one desires to express in a diagram what the human head is, we can say: man is ruled by the spherical form (see diagram).

If we wish to have a diagrammatic picture for the rest of man, we should naturally have to pay attention to the complications, only we will not do that today. You will, however, easily see that disregarding certain complications, just as schematically one can picture the human head as a sphere, so one can picture the rest of man in such a form as this (see diagram: moon form), only, of course, the two circles must be placed in varied positions according to the corpulence of each individual.



But we can, as it were, really conceive of man so — as spherical form and as moon-form. This has a deep inner justification; however we will not discuss this, but only think of the fact that the human being falls into these two members.

Now, man's head is in the first place a true apparatus for spiritual activity, for all that man can produce by way of human thoughts, human feelings. The head, the apparatus ... but, if we were committed to the thoughts, the feelings, that the head as apparatus can supply, we should never be in the position of really understanding the being of man. If we were committed to use the head alone as an instrument of our spiritual life, we should never be in the position of really saying 'I' to ourselves. For what is

this head? This head is in truth, as it meets us in its globular form, an image of the whole cosmos, as the cosmos appears to you with all its stars, fixed stars, planets and comets; even meteors — irregularities, as we know — make their appearance in many heads. The human head is an image of the macrocosm, an image of the whole world. And only the prejudice of our time — I have indicated this in another connection — knows nothing of the fact that the whole world has a share in the coming about of a human head. But now, if through heredity, through birth, this human head is transposed to the earth, it can be no apparatus for comprehending the being of man himself. We have been given in our head an apparatus, as it were, which is like an extract of the whole world, but which is not competent to comprehend man. Why? Well, by reason of the fact that man is more than all that we can see and can think through our head. Many people say nowadays ‘there are limits to human knowledge, one cannot get beyond these limits!’ But this is only because they merely reckon with the wisdom of the head, and the wisdom of the head, it is true, does not get beyond certain limits. This wisdom of the head, my dear friends, has also made what a few days ago we described as the Greek Gods. The Greek Gods have proceeded from the wisdom of the head. They are the

upper Gods; they are therefore only Gods for all that the head of man can encompass with its wisdom.

Now I have often brought to your attention that besides this external mythology the Greeks had their Mysteries. The Greeks revered in the Mysteries other Gods as well as the celestial Gods, namely, the Chthonic Gods. And of one who was initiated in the Mysteries one could say with truth: he learns to know the upper and the lower Gods, the *Upper* and the *Lower* Gods. The upper Gods were those of the Zeus-circle; but they only have rulership over what is spread out before the senses, and what the intellect can understand. The human being is more than this. Man is rooted with his being in the kingdom of the lower Gods, in the kingdom of the Chthonic Gods.

But it is no good, my dear friends, if one only looks at the part of man which I have drawn here in the sketch. If one is to turn one's mind to the rooting of man in the kingdom of the lower Gods then one must complete this drawing and make it so: one must also, as it were, include the unilluminated moon. (See drawing below.) In other words, one must regard the head of man differently from the rest of the organism. With the rest of the organism one must far more have in mind what is spiritual, what is super-sensible and

invisible. The head of man as it confronts us is externally complete. All that is spiritual has formed for itself an image in the head. In the rest of man that is not the case; the remaining part is only a fragment as physical man, and it is not enough for the rest of man if one takes this bodily fragment which wanders visibly about on earth.

Now this already shows us that we must accept man as complicated. But, does what I have just said ever come before us in life? What I have just said seems to be abstract, it seems paradoxical and hard to understand, but yet the question



must arise: does it ever come before us in life? That is the important thing: it appears in life quite clearly.

The head is the instrument of our wisdom; it is so strongly the instrument of our wisdom, that our immediate wisdom is connected with its development. But even external anatomical physiological observation — look how a head develops, how a man grows up — shows that the head goes through a quite different development from the rest of the organism. The head develops quickly, the remaining organism slowly. The head in a child is relatively already quite finished, it develops very little further. The rest of the organism is still little perfected and goes slowly through its stages. This is connected with the fact that in life as well we are really a duplex being. Not only does our skeleton show the head and the remaining organism, but life itself shows this twofold nature: our head develops quickly, the rest of our organism slowly. At our present time the head develops practically up to our twenty-eighth or twenty-seventh year, the rest of the organism needs the whole of life up to death to do this. One can in fact only experience in a whole lifetime what the head acquires in a relatively short time. This is connected with many mysteries.

The spiritual investigator has a special knowledge of these things if he is able to observe a fatal accident... again it sounds strange but it expresses the full truth, in a fatal accident. Imagine that a person is struck

down, dies by an accident. Let us suppose that a man is struck dead in his thirtieth year. To outer physical observation such a sudden death is a kind of accident: but from a spiritual science outlook it is simply absurd to regard such an affair as accidental. For in the moment when from outside, from any external cause, a man suddenly meets with death, an immense amount rapidly takes place. Think to yourselves: this same man who has been killed at the age of thirty would have become in the ordinary course of things perhaps seventy, eighty, ninety years old. If he had still lived from thirty to ninety years he would slowly have gone through, one after another, many life experiences. What he would thus have experienced during sixty years of life, he now goes through rapidly, it might even be in half-a-minute, if he is killed at the age of thirty. When it is a matter of the spiritual world, time relationships are different from what they seem to us here on the physical plane. A sudden death caused by external circumstances — one must treat the matter quite exactly — can cause the experience, I say the experience, the life-wisdom of the whole life that might still have been lived, to be passed through under certain circumstances very rapidly.

One is in this way enabled to see how a man assimilates life-wisdom, life-experience all his life

through. And one can study through it the relation between what the head can provide with its short development, and what the rest of the human being can furnish with its long development in the social life. It is really true that during his young days a man takes in certain ideas and concepts that he learns; but he then only *learns* them. They are then head-knowledge. The rest of life that runs more slowly, is destined to transform the head-knowledge gradually into heart-knowledge — I now call the other man not the head-man, I call him the heart-man — to transform head-knowledge into heart-knowledge, knowledge in which the whole man shares, not only the head.

We need much longer to transform head-knowledge into heart-knowledge than to assimilate the head-knowledge. Even if the head-knowledge is an especially clever knowledge, one needs today the time into the twenties, is it not so? then one is a quite clever person, academically quite clever. But in order to unite this knowledge fully with the whole man, one must keep flexible one's whole life through. And one needs just as much longer to change head-knowledge into heart-knowledge as one lives longer than to the twenty-seventh or twenty-sixth year. In so far as the human being also of a twofold nature. One quickly



acquires the head-knowledge and can then in the course of life change it into heart-knowledge.

It is not quite easy to know what this actually signifies. And, perhaps I may venture to instance an experience of the spiritual investigator through which something may be more easily known concerning these things than through other results of spiritual research. If one makes oneself acquainted with the speech which the human souls speak who have gone through the gate of death, who live in the spiritual world after death, one understands to some degree the speech of the dead, the so-called dead, one can then make the experience that the dead express themselves in a very special way upon many things connected with human life. The dead have a speech today that we who are living cannot yet quite understand. The comprehensions of the dead and the living lie somewhat far apart from one another today. The dead have a thorough consciousness of how man develops quickly as headman and slowly as heart-man. And if the dead wish to express what really happens when the quickly gained head-knowledge lives itself into the slower course of the heart-knowledge, they say there wisdom-knowledge is transformed through what ascends from man as heart-warmth or love. Wisdom is fructified in man by love.

So say the dead. [See also 'The Inner Nature of Man and Life between Death and Rebirth'.]

And that is in fact a profound and significant law of life. One can acquire head-knowledge rapidly, one can know a tremendous amount precisely in our age, for natural science — not the natural-scientist — natural science has made very great advances in our time and has a rich content. But this content has remained head-knowledge, it has not been transformed into heart-knowledge because people — I pointed this out yesterday — no longer pay attention to what approaches in life after the twenty-seventh year, because people do not understand how to become old — or I could say, to remain young in growing old. Because men do not keep the inner livingness their heart grows cold; the heart warmth does not stream up to the head; love, which comes from the rest of the organism, does not fructify the head. The head-knowledge remains cold theory. There is no necessity for it to remain cold theory, all head-knowledge can be transformed into heart-knowledge. *And that is precisely the task of the future; that head-knowledge shall gradually be transformed into heart-knowledge.* A real miracle will happen if head-knowledge is transformed into heart-knowledge! One is completely right if one vigorously declaims today against the

materialistic natural science, or, really, natural-philosophy — one is completely right, but all the same, something else is true. If this natural science which has remained mere head-knowledge in Haeckel, Spencer, Huxley, etc. and is therefore materialism, became heart-knowledge, if it were absorbed by the whole man, if humanity were to understand how to become old, or younger in old age as I showed yesterday, this science of today would become really spiritual, the true pursuit for the spirit and its existence. There is no better foundation than the natural science of the present day, if it is transformed into what can flow to the head from the rest of man's organism, that is to say from the spiritual part of the organism. The miracle will be accomplished when men also learn to feel the rejuvenation of their etheric body so that the materialistic natural science of today will become spirituality. It will the sooner become spirituality the greater the number of people who reproach it with its present materialism, its materialistic folly.

But together with this will be linked a complete transforming which can be felt by one who has but a slight feeling for what is taking place at the present time: linked with it will be a complete transforming of the nature of education and instruction. Who could

deny, if he has an open eye for the social, moral, historical conditions of the present, who could deny that mankind as a whole is not in a position — though it sounds grotesque — to give children an adequate education, especially an adequate instruction? We can, to be sure, make children officials, industrialists, we can even make them pastors, etc. etc., but we are but little in a position to make children today into complete human beings, into all-round developed men. For it is a deep demand of the time that if man is to be a complete all-round developed organism of soul and spirit, he must be in the position to transform all his life through what he took in quickly, rapidly as a child. The whole life through must the human being remain fresh in order to transform what he has absorbed.

For what do we really do today in later life? (These things are not looked on unprejudicedly [?] enough). We have learnt a certain amount in youth, the one more, the other less; we are proud, are we not, that we have no more illiterates in Western Europe? One learns much, another less, but all have learnt something in youth. And what do we do in later life with what we learnt, no matter whether it was much or little? It is all of such a nature that one only remembers what one has learnt, it is present in man in

such a way that one can remember it. But what do men work on there? It is not conveyed to the human soul so as to work in the soul, so that heart-contents may arise from head-knowledge. It is in no way fitted for that. Much water must still flow down the Rhine, if what we can give to youth today — (let us observe it only in one field, but it is applicable in all fields) is to be something that is fitted really to be transformed into heart-knowledge. What must that be? We have in fact today no possibility at all of giving our children anything that could really become heart-knowledge. For that we lack two conditions, and only Spiritual Science rightly understood can bring about these two conditions.

Two conditions are lacking for really giving to children today something that refreshes life, something which throughout life can be a source of joy in life and a supporting of life. Two things are lacking. The one is that, from all the current ideas that we have today, that modern culture can give us, man can gain no conception of how he stands in relation to the universe. Just think of all that is conveyed to one in school. It is imparted even to the smallest children — at least, what they are told is put into such words as contain what I am now expressing to you. Reflect that the human being grows up today under these ideas:

there is the earth, it swings with such and such a velocity through universal space, and beyond the earth there are the sun, planets, fixed stars. And then what is said of the sun, the planets, the fixed stars, is at most a kind of cosmic physics — it is no more — cosmic mechanics, cosmic physics. What the astronomer says today, what our general culture today says about the structure of the universe, has that anything to do with this human being who walks about here below upon the earth? Most certainly not! Is it not true that for the natural scientific idea of the world, man goes about as a somewhat more highly developed animal; he is born, dies, is buried, another comes, is born, dies, is buried, etc. etc. and so it goes from generation to generation. Out in the great cosmic space events take place which are calculated purely mathematically as in a great world machine. But for the modern clever men what has all that takes place out there in the universe to do with the fact that here on earth this somewhat more highly evolved animal is born and dies? Priests, pastors, know no other wisdom to put in place of this comfortless wisdom. And since they do not know that, they say that they do not occupy themselves in any way with science, but that faith must have an entirely different origin.

Well, we need not enlarge on this. But they are two utterly different things that are spoken of by atheistic science and by the so-called religious faith of this or that Confession at Church, feebly upholding the theistic element. It was essential that for a certain time in humanity's evolution the present world conception should take the place of the earlier ideas. We need not go back very far — only people don't think of it today — and men were then still aware that they did not wander on the earth as higher animals who were just born and buried. Rather did they bring themselves into connection with the star-world, with the whole universe, and knew in their own way, in a different way from that in which it must be striven for now, of the connection with the universe. But one must therefore also conceive of the universe differently.

You see, such a world conception as is imparted even to children today would be unthinkable in the twelfth, thirteenth centuries; they could not in the least imagine having such an opinion of the world of the stars. They looked up to the stars, to the planets as we do today, but they did not merely calculate, as the modern mathematical astronomer does, the orbits of the planets, and believe that up there is a globe which passes through world space — the science of

the Middle Ages saw in each globe the body of a spiritual being. It would have been simply a piece of folly to represent a planet as a mere material globe. Read about it in Thomas Aquinas. [Compare 'The Philosophy of Thomas Aquinas'.] You will find everywhere that in each planet he sees an Angelic Intelligence. And so in the other stars. Such a universe as modern astronomy fabricates was not imagined. But for a certain length of time, in order to progress, one must drive the soul, as it were, out of the universe, in order to conceive the skeleton, the pure machinery of the universe. The Copernicus, the Galileo, the Kepler world conceptions had to come. But only the foolish see them as something valid for all time. They are a beginning, but a beginning that must evolve further.

Many things are known already to Spiritual Science which official astronomy does not yet know. But it is important that just these things which Spiritual Science knows and official astronomy does not yet know, should pass over into the general consciousness of humanity. And although these concepts may seem difficult today they will become something that one can impart to the children, they will be an important possession for the children, to keep the soul full of life. We still have to speak of these things, however, in



difficult concepts. For as long as Spiritual Science is received, as it is at present by the external world, it has no opportunity of pouring things into such concepts and such pictures as are needed if they are to become the subject of children's education.

There is something, for instance, of which modern astronomy knows nothing. It knows nothing of the fact that the earth speeding through the universe, speeds too fast. She rushes too fast, the earth! And since she rushes too fast, since the earth moves quickly, we also have our head-development quicker than we should have if the earth were to move as slowly as to correspond with our whole life's duration. The rapidity of our head-development simply depends on the fact that the earth races too quickly through universal space. Our head takes part in this speed of the earth, the rest of our organism takes no part in it, the rest of our organism withdraws itself from cosmic events. Our head which, as a sphere, is an image of the heavens, must also participate in what the earth performs in celestial space. Our remaining organism which is not formed on the model of the whole universe, does not participate, it makes its development more slowly. Were our whole organism to participate today in the speed of the earth, were it to develop in correspondence to the speed of the earth, then none

of us could ever be older than twenty-seven years. Twenty-seven years would be the average life of man. For in fact our head is finished when we are twenty-seven years old; if it depended on the head, man would die at the age of twenty-seven. Only because the rest of man is planned for a longer life time, and continually sends its forces to the head after the twenty-seventh year, do we live as long as we do. It is the spiritual part of the remaining organism which sends its forces to the head. It is the heart portion that exchanges its forces with the head.

If humanity knows some day that it has a twofold nature, a head-nature and a heart-nature, then it will know too that the head obeys quite other cosmic laws than the rest of the organism. Then the human being takes his place again within the whole macrocosm, then man can do no other than form concepts that lead him to say 'I do not stand here upon earth as merely a higher animal, to be born and to die, but I am a being formed from out the whole universe. My head is built up for me out of the whole universe, the earth has attached to me the rest of my organization, and this does not follow the movements of the cosmos as my head does.' Thus, when we do not look at man abstractly, as modern science does, but regard him as picture in his duality, as head-man and heart-man in

connection with the universe, then the human being is placed again into the cosmos. And I know, my dear friends, and others who can judge such things know it also: if man can make heart-warm concepts of the fact that when one looks at the human head it is seen to be an image of the whole star-strewn space of the world with its wonders, then there will enter the human soul all the pictures of the connection of man with the wide, wide universe. And these pictures become forms of narrative which we have not yet got, and which will bring to expression, not abstractly, but linked with feeling, what we can pour into the hearts of the youngest children. Then these hearts of young children will feel: here upon earth I stand as human being, but as man I am the expression of the whole star-strewn universal space: the whole world expresses itself in me. It will be possible to train the human being to feel himself a member of the whole cosmos. That is the one condition.

The other condition is the following: when we are able to arrange the whole of education and instruction so that man knows that he is an image of the universe in his head, and in the remaining organism is withdrawn from the universe, that with his remaining organism he must so work upon what falls down like a rain of the soul — the whole universe — that it

becomes independent in man here upon earth, then this will be a particular inner experience. Think of this two-fold human being, whom I will now draw in this curious fashion.

When he comes to know that from the whole universe there flow unconsciously into his head, stimulating its forces, the secrets of the stars, but that all this must be worked upon his whole life through by the rest of his organism, so that he may conserve it on earth, carry it through death back again into the spiritual world — when this becomes a living experience, then man will know his twofold nature, he will know himself as head-man and heart-man. For what I am now saying means that man will learn to solve his own riddle, to say to himself: inasmuch as I become more and more heart-man, inasmuch as I remain young, I view in later years through what my heart gives me, that which in childhood and youth I learnt through my head. The heart gazes



up to the head and will see there an image of the whole starry heavens. The head however will look to the heart and will find there the mysteries of the human riddle, will learn to fathom in the heart the actual being of man. The human being will feel as regards his education: To be sure, I can learn all sorts of things with my head. But as I go on living, as I live on towards death that is to bear me into the spiritual world, what I learn through the head is fructified in the future through the love ascending from the rest of the organism and becomes something quite different. There is something in me as man that is only to be found in me as man; I have to await something. Very much lies in these words and it means very much when man is so educated that he says: I have

something to await. I shall be thirty, forty, fifty, sixty years old, and as I grow older from decade to decade, there comes towards me through growing older something of the mystery of man. I have something to await from the fact that I live on.

Imagine if that were not mere theory, if it were life-wisdom, social life-wisdom. Then the child is educated in such a way that he knows 'I can learn something; but he who teaches me possesses something that I cannot learn; I must first be as old as he before I can find it in myself. If he relates it to me, he gives me something which must be a sacred mystery for me, since I can hear it from his mouth, but cannot find it in myself.' Just think what a relationship is created again between children and their elders, which is entirely lost in our age — if man knows that age offers something that is to be awaited. If I am not yet forty years old, that sum of mysteries cannot lie in me that can lie in one who is already forty years old. And if he imparts it to me, I receive it just as information, I cannot know it through myself. What a bond of human fellowship would be formed, if in this way a new earnestness, a new profundity came into life!

This earnestness, this depth, is precisely what is lacking to our life, what our life does not possess. Our

present life only values head-knowledge. But true social life will in this way die out, approach dissolution, for here on earth men wander about who have no idea what they are, who really only take seriously what there is up to the age of twenty-seven, and then employ the remainder of life in carrying about the corpse in them, but not in transforming the whole man into something which can still carry youthfulness through death.

Because people do not understand this, my dear friends, because an age has come that could not understand this, everything that refers to spiritual things remains so unsatisfying, as I had to say yesterday concerning Friedrich Schlegel. He was a gifted man, he had understood much, but he did not know that a new revelation of the spirit was necessary, he thought that one could simply take the old Christianity. In many respects he could even express right ideas with ringing words — I will read you a passage from the last lecture by Friedrich Schlegel in the year 1828. He sought to prove, as he said, ‘that in the course of world-history a divine guiding hand and disposition is to be recognized, that not merely earthly visible forces are co-operating in this evolution, or opposing and hindering it, but that the conflict is in part directed under divine assistance against invisible

powers. I hope to have established a conviction of this, even I though it is not proved mathematically, which would here be neither proper nor applicable, and that it will nevertheless remain active and vigorous.'

He had a presentiment, but not a living consciousness that man, by living through history, has to become familiar in history with divine forces, and together with these divine forces fights against opposing spiritual powers — he says expressly, 'opposing spiritual powers'. For in certain respects people flee from the real science of the spirit. Since the third century of our era, when in the West the prejudice as it was called, arose against the persuasion of the false gnosis (so they called it: the persuasion of the false gnosis!) people have gradually begun to turn aside from all that can be known of the spiritual worlds. And so it came about that even religious impulses prepared materialism, and that these religious impulses could not prevent the fact that we have really nothing to give to youth. Our science does not serve the young; in later life one can only remember it, it cannot become heart-wisdom.

In the religious field it is just the same. Man has finally come, one might say, to two extremes. He seems to have forgotten how to conceive of the super-



sensible Christ and desires to know nothing of that cosmic power of which spiritual science must speak again as the power of Christ-Jesus. On the other hand there is the quite delightful, really lovely and charming picture which developed in the course of the Middle Ages and modern times through poets and musicians — a charming poetic picture which has developed round the Infant-Jesus. But pictures and ideas related to the dear Jesus-Babe cannot satisfy a man religiously his whole life through! It is in fact characteristic that a really paradoxical love for the sweet little Jesus is expressed in countless songs and so on. There is nothing to be objected to in this, but it cannot remain the only thing.

That is the one aspect, where man, in order to have at least something, has clung to the smallest, since he cannot raise himself to the great. But it cannot fill up life. And on the other hand the 'bon Dieu citoyen', as at Christmas we learnt to know him in Heinrich Heine's words, the 'bon citoyen' Jesus, who is divested of all divinity, the God of the liberal pastors and liberal priests. Now do you believe that he can really grip life? Do you believe in particular that he can take youth captive? He is from the outset a dead theology-product, not even a theology-product, but a theology-history-product. In this sphere, however, mankind is

far removed from directing its gaze to what is spiritual power in history.

Why is this so? Simply because for a time mankind must go through a stage of gazing into the world purely from a materialistic standpoint. The time has also come when modern natural science which is so fitted for spirituality must be transformed into heart-knowledge. Our natural science is either execrable, if it remains as it is, or it is something quite extraordinarily grand, if it changes into heart-knowledge. For then it becomes spiritual science. The older science which is involved in all sorts of traditions had already transformed head-science into heart-science; the modern age has had no gift for transforming into heart-science the science it has acquired up to the present, and so it has come about that head-science, especially in the social field, has performed the only real work, and has thus brought about the most one-sided product it is possible to have.

You see, man's head can know nothing at all of the being of man. Hence when man's head ponders over the being of man and his connection with the social life, it has to bring something quite foreign into the social common life. And that is the modern socialism,

expressed as social-democratic theory. There is nothing that is such pure head-knowledge as the Marxist social-democracy. This is only because the rest of mankind has shirked any concern in world problems, and in the Marxist circles they have only occupied themselves with social theories. The others have only — no, I will be polite — let themselves be prompted by professorial-thoughts, which are purely traditional. But head-wisdom has become social theory. That is to say, people have tried to establish a social theory with an instrument which is least of all capable of knowing anything about the human being. This is a fundamental error of present-day mankind, which can only be fully disclosed when people know about head-knowledge and heart-knowledge. The head will never be able to refute socialism, Marxist socialism, because in our times the head's task is to think out and devise. It will only be refuted through Spiritual Science, since Spiritual Science is head wisdom transformed through the heart.

It is extraordinarily important that one should realize these things. You see why even such a man as Schlegel suggested unsuitable means — since he was willing to accept the old, although he realized that man must re-acquire vision for the invisible that goes about amongst us. But our age is a challenge to direct

the gaze to what is thus invisible. Invisible powers were always at hand as Schlegel divined: unseen powers have taken part in working upon what is being accomplished in mankind. Humanity, however, must evolve. Up to a certain degree it did not matter so much if people in the last few centuries gave no thought to the super-sensible, invisible forces, for instance, in social life. That will not do in the future. In the future, in face of the real conditions, that won't do! I could quote many examples to show this; I will bring forward one.

In the course of the last decade and a half I have spoken of this from other points of view. Anyone who observes the social state of Europe, as it has developed since the 8th, 9th centuries, knows that many different things have worked into the structure of European life, into this complicated European life. In the West it has retained the Athanasian Christianity, it has thrust back eastwards (as I said here a few weeks ago) an older Christianity, originally linked with Asiatic traditions, the Russian Christianity, the Orthodox Christianity. It has developed in the West the various European members of this European social totality — inasmuch as it has gradually created a member out of the preserved Roman element with the newly revived German and Slav elements in Europe —

altogether a complicated organism. One could find one's way about in it up to now, if one disregarded what lives there unseen; for the configuration of Europe has much force in its structure. But an essential and important force in this structure is, among others, the relation in which France has stood to the rest of Europe. I do not now mean merely the political relation, I mean the whole relation of France to the rest of Europe, and by this I mean all that any European could feel in the course of centuries, since the 8th, 9th centuries, with regard to anyone belonging to the French nation. There is this peculiarity, my dear friends, that, so far as the relation of the rest of Europe to France is concerned, it comes to expression in feelings of sympathy and antipathy. We have to do with sympathy and antipathy, and hence purely with a phenomenon of the physical plane. One can understand the human relationship coming into play between France and the rest of Europe if one studies what hearts, what human souls live out on the physical plane. What has developed for France, at any rate outside France, is to be understood through physical plane conditions. Hence it did no harm — there were similar relationships in Europe in the last centuries — it did no harm if people neglected to see the super-sensible powers playing into things,

since the sympathies and antipathies were caused by relations of the physical plane.

Much of what has thus played its part for centuries will become different. We are standing before mighty revolutions, even in regard to innermost relations that are coming over the European social structure. One need not believe it to have been lightly spoken if I have once again stressed the fact that things are to be taken more earnestly than men nowadays are inclined to take them. We are standing before mighty revolutions — and it will be necessary in the future for men to turn their eyes — the eyes of the mind — to spiritual relationships; for it will no longer be possible merely from physical plane relations to understand what is going on. It can only be understood if one can take spiritual relations into consideration.

What took place in March — the fall of the Czar — has a metaphysical character. One can only understand it if one has in mind its metaphysical character. Why then was there a Czar at all? The question can be grasped in a higher sense than in the external trivial-historical sense. Why was there a Czar at all? If one disregards individual pacifist cranks who have seen something serious in the tomfoolery of the Czar's Peace-Manifesto, then one must say: even those

who from all sorts of reasons have ranged themselves with the Russian realm have not loved Czardom. And in those who loved it, the love was certainly not very genuine. But why was there a Czardom? There was a Czardom — my dear friends, I will now express it paradoxically, somewhat extremely: — so that Europe had something to hate. It was necessary to provoke those forces of hatred. There was a Czardom, and the Czardom behaved as it did, so that Europe had something to hate. Europe needed this hate as a sort of fresh impetus to something else. The Czar must be there in order in the first place to serve as the point on which the hatred concentrated; for a wave of hatred was prepared, as may now even be seen externally. What is now taking place will be transformed into powerful feelings of hatred. It will no longer be possible to understand these, as the sympathy and antipathy of former times were to be understood — from the aspect of the physical plane. For, my dear friends, not mere human beings will hate. Central and Eastern Europe will be hated, not by men, but by certain demons which will dwell in men. The time will certainly come when Eastern Europe will perhaps be hated even more than Central Europe.

These things must be understood and they must not be taken lightly. They can only be understood if men

lift themselves to seek a connection with the spiritual world. For what has already been to some extent divined by such spirits as Friedrich Schlegel, will certainly come to pass, though they have not seen the foundations and the roots. Things must be grasped without prejudice in the eye of the soul, so that man can look back over the last centuries and what they have brought ... and then they will be able to co-operate in what must be founded.

Among the fine passages that occur from time to time in Schlegel's addresses there is this: 'In the evolution of mankind all depends on the inner being of the soul and on the sincerity in the soul, and harmful above all is every kind of political idolatry.' That is a fine passage of Friedrich Schlegel's. This political idolatry, how it has laid hold of our time! How it rules our time! And the political idolatry has created a fine symptom for itself, by which one is able to recognize what is there.

But one must look through circumstances! Yes, my dear friends, one must perceive what is living in our times. We have no possibility today, if we do not deepen knowledge through the heart, of giving children what they need in order to keep young and fitted for life all their life through. We have not yet this



possibility [The first of over eighty Waldorf Schools was not founded until 1919.] — and we understand that as soon as we look at the true nature of the head-man and heart-man. It must be established, it must come. If we want to put things in a few words we can say: Schoolmastering is utterly and entirely unable to fulfil its mission today. What ranks as Schoolmastering is completely foreign to the true being of man. But the world threatens to be ruled by a schoolmaster, [Woodrow Wilson.] revered through political idolatry. Schoolmastering, the least of all fitted for guiding men in the modern epoch, is supposed to be high politics.

At least some few people ought to realize these things. For they are things which are profoundly connected with the deep knowledge which man can only gain if he seeks a little to penetrate the secrets of humanity. The world today can neither be grasped nor in any way governed through desires and instincts, through Chauvinism and nationalism, but solely through the good will which tries to penetrate into true reality.

## **Ancient Myths 7**

We have seen that we approach certain riddles of the universe and of mankind when we begin to observe man himself, seeing in his two-fold form something of the solution of the world-riddle. In meditating over all these things one can gain great help by thinking more deeply of the formula: The world as totality is a riddle, and man himself, again as totality, is its solution. We must not expect, however, to solve the world-riddle in a moment; human life itself in its completeness, what we experience between birth and death and again between death and a new birth — that is actually the solution of the world-riddle. So this is a very serviceable formula: *The world is a riddle and Man is its solution.*

We have seen that when we regard man's external physical form, we can distinguish in it the head-part and the remaining part. We can consider the head-part in its spherical form as an image of the whole cosmos, not only as a comparison but as an actuality. We can truly say that the whole starry heaven is at work to bring about the form, the shaping, the inner forces of the human head. Of course, it is also true — speaking lightly — that everyone has his own head.

Man certainly has that. For as you know, the configuration of the starry heaven always differs, according to the special spot on earth and the special time at which one observes the stars. So that by taking the starry heavens, not in general, but in their configuration at the place and at the time in which the person is born, this must result in each person's having his special head according to the position of the stars in the heavens. Let us keep in mind that it is not the star-heaven in general that builds up our head, but its special configuration. And from the various studies we have pursued we can realize that a considerable part of man's task between death and rebirth consists in his becoming familiar with the mysteries, the spiritual secrets of the stars. One can even say in a certain sense, that the head is not merely given us quite passively but that we make it ourselves. Between death and a new birth we come to know all the laws that prevail in wide cosmic spaces. In fact, when we think of it spiritually, the wide universe is our home between death and a new birth. And just as here on the earth we learn to know the laws by which houses and other things are constructed, so in the time between death and rebirth we become familiar with the laws of the cosmos. And we ourselves take part in working in the cosmos. And from the cosmos, together with the purely spiritual

beings who dwell there, we work chiefly upon the head. So that when the human head appears here in the physical world, it is only apparently determined by mere heredity from one's ancestors. I have said repeatedly that everyone acknowledges that the magnetic needle does not turn by itself to the North and the other pole to the South, but that cosmic forces are at work, namely, that the earth is working there. In the case of the magnet, people own that the universe plays a part, it is only when one comes to the origin of a living being that they are not yet willing to see that the whole universe participates in it. In the case of man, it is with the formation of his head that the whole universe is concerned. The head has not merely come about through heredity, from father, mother, grandparents, etc. but forces from the whole universe are at work within it. It is principally from man's limbs and members that the configuration of cosmic forces acts upon what is in his head. On the other hand, we actually receive the rest of our organism, in so far as it is physical, through a kind of hereditary transmission from the generations of ancestors.

Modern natural science, my dear friends, is moreover very close to the discovery of this from its own standpoint. In fact the natural science of today only struggles against those parts of the truth that are

suggestive of Spiritual Science. Natural science is very near at many points to a meeting with spiritual science. I said in other lectures and have indicated the same thing here, that natural science is very near to a discovery of something that has met with opposition even in spiritual science. People who read my *Theosophy* often find themselves repelled by the chapter where I speak of the human aura and how man's forces of soul and spirit are expressed for clairvoyance in a colour aura that sparkles round him. Now Professor Moritz Benedict, whom I have often mentioned in other connections, has recently made experiments in Vienna with persons who have a gift for using the divining-rod. Professor Benedict did not make clairvoyant experiments; as he is very unwilling to acknowledge clairvoyance, but he made experiments in a dark chamber with those gifted for using the divining-rod, which has played such a great role in this war. You probably know that it has played a very special role in this war. Since water was needed for the soldiers, persons able to use the divining-rod were posted to various army-groups in order to discover springs of water for the men. This went on very largely in the southern areas of the fighting. Driven by necessity, of course, one had to do such things. Now in the camera obscura and with the method of natural science Professor Benedict has

examined people who can find water or metals under the earth by means of the divining-rod. In the case of a woman who was quite small, he discovered that she showed under treatment in the camera obscura, an immense aura, so that she looked like a giant. He could even describe the right side as bluish, the left side as yellowish-red. This can all be read today as scientific findings, since Professor Benedict has published the whole matter in his book on the divining-rod. What has been observed by Professor Benedict through these methods is the aura, as I have mentioned on earlier occasions. It is not the aura of which we speak; we mean much more spiritual elements in man than this lowest, almost physical aura which Professor Benedict is able to find by natural means in the camera obscura. Still there is a connection. Precisely that part of my book *Theosophy* which has met with the most opposition and abuse, has thus shown its point of contact with ordinary science. Things will move quickly, and it will be the same with regard to what I have just touched upon. At no distant time, and purely from researches of natural science it will be possible to establish that what a man bears within him as inherited from ancestors is not the form of the head nor its inner forces, and that the head in fact is produced by forces of the cosmos. We should never be nationalistic, my dear friends, if we

were to follow our head alone. The head is not in the least adapted to be nationalistic, for it is derived from the heavens, and the heavens are not nationalistic. All the dividing of men into groups that finds a place in our thoughts does not come from the head; it comes from that element through which we are connected with the hereditary stream of humanity. This of course plays into the head when man is living here between birth and death, for the rest of the organism continuously exchanges its nerve-forces and blood-forces with the head.

When we speak of heredity, however, and that the part of man which excludes the head received its forces from ancestors, we must only refer to the physical, for as regards the spiritual part of the remaining organism, it is another matter. And therefore it is very important for us now to consider a fact which can only be brought to light through spiritual science. Thus natural science will discover, as it has discovered the aura, the fact that the head is only influenced through heredity by being added to the rest of the organism. That man is only related to his ancestors in respect of the rest of the organism — this will be discovered even by natural science. But we touch upon another field which natural science cannot of course enter forthwith. Inasmuch as we are born we

bear in our head the forces of the universe; they shape our head. A little, to be sure, can be outwardly substantiated. One who observes children in their development will perhaps know that in the very early days it can often be asked — whom does the child really resemble? And the likeness often only comes out strongly in later childhood — some at least of you will have already noticed that. It rests on the fact that the head is mainly neutral as regards earthly conditions; the rest of the organism must first affect the head (it can do so of course even in the embryonic stage) and then the features and so on can show a likeness to the ancestors. If one has a feeling for such things, one can see for oneself externally the truth that lies in this domain.

But the matter goes deeper. Between the spiritual universe — for the universe is filled with spirit and spirit-beings — and the earth on which we dwell there is an intermediary which is never at rest. A fine substance, which cannot be produced in the chemical laboratory since it does not belong to the chemical elements, streams in continuously on to the earth out of the wide universe. If one wants to draw it schematically, one can say: if the earth is here in universal space (see diagram), from all sides universal matter continuously streams in upon the earth, a fine



universal substance (arrows inwards), and this fine substance penetrates a little below the earth's surface. So that this continually takes place — substances from the whole of cosmic space sink down towards the earth. It is not physical substance, not a chemical element, but actually spiritual, auric substance that sinks down below the surface of the earth. When we come down to earth from the spiritual world, to find a place in a human body, we use the forces that lie in this substance.

Now it is significant that this substance which streams into the earth and again streams out, is made use of by man when he



## Lecture VII, Diagram 1

dies. He finds in the out-streaming substance, forces which take him into the spiritual world. This

substance, which I have shown coming inwards towards the earth, enters the surface to a certain depth and then streams away again (arrows pointing outwards). So that one can continually perceive a sort of inbreathing of ether or auric substance into the earth, and again an out-breathing.

This is an observation which is not so very easy to make. But if it has once been made, if one has once realized that the earth actually inhales and exhales spiritual substance continuously, then one knows how to apply it to all circumstances and, above all, to human life in the way I have just described. Thus we come into our bodily nature with what I have indicated as inwardly directed arrows, and with those pointing outwards, we pass out again in death.

In this case I will relate how I came upon this fact years ago. The forces that play here, the in-streaming and out-streaming forces, are not solely concerned with human life, but with every possible kind of earthly condition. Now a special problem for me was how matters stood with the cockchafers — yes, cockchafers. Cockchafers are in fact extraordinarily interesting because, as you probably know, when there are a great many cockchafers in a year then in three to five years there are very many grubs — (their

larvae). These grubs affect the potato crop very seriously, one gets very bad crops if there are many grubs. And a man who has anything to do with potato culture knows that there will be a bad crop three to five years after a year in which there are great numbers of cockchafer. Now I had looked on that as an interesting fact, and then I discovered that the life of the cockchafer is connected with the in-streaming substance and the life of the grubs with the out-streaming substance. I will only stress this as a matter by which you can see how one comes upon such things from quite a different side. One comes to such things with the most certainty when one does not observe them on the direct object but on a relatively indifferent object, to which one can most easily maintain a neutral attitude. You see, however, from this that the substances of which I have spoken, penetrate under the earth and remain there for a time. The substance that in a certain year streams in, only streams out again after several years. This is also connected with the fact that the out-streaming substance is on the whole heavier than the instreaming substance. This latter is more active, streams in quicker, the out-streaming substance is heavier and streams out more slowly.

When one makes intensive observation of human life one can see how man makes use of the forces in the instreaming substance when he comes out of the universe to birth. Then in later years he loses connection with them. You will realize from what has been said that it is the head which is chiefly concerned with this instreaming substance. But the human head is a hard globe. It is indeed a hard globe, and among all the organs it is the most ossified. And thus, relatively early — not in childhood, but relatively early — it loses connection with the instreaming forces. Hence its formation and development are finished early. Man continues in his childhood his union with these instreaming forces and then they cease to influence him, at least this is so in our time-cycle. It was not always so on earth — I will speak of this presently — but it is so in our time. Now while man lives here on earth, the rest of his organism, apart from the head, takes possession of the out-streaming substances and their forces. This remaining organism imbues itself with them, and it is these forces which can rejuvenate the organism from without, as I indicated yesterday. They are the rejuvenating forces which act upon the etheric body, and which, while we are growing old physically, make it more and more chubby-faced. Thus the human being, as etheric man becomes chubby. In this process undergone by the

etheric body that is connected with the remaining organism there work the forces streaming out of the earth. And it is these too which we use when we go through the portal of death to return to the cosmos, to the spiritual world.

The earth, as you see, has a share in our life, is inwardly interested in it. And something is connected with what I have now said that can very easily be brought into a formula, into an essentially important formula. For a long time we live as souls between death and rebirth before we enter physical life through birth, and again we live as souls when we have passed through the gate of death, even up to our next incarnation. The dead live a spiritual life, and this life is connected with the stars as here on earth we are connected with physical matter. Since our head has been formed and shaped by the forces which we have lived through between death and a new birth, since we build up our head, as it were, out of cosmic forces, our own real being of soul and spirit fairly early finds its spiritual grave in our head. We possess the head-forces that we have here on earth because our head is actually the grave of our soul-life as we led it before birth, or before conception. *Our head is the grave of our spiritual existence.* But inasmuch as we have come down to the earth, the rest of our organism is adapted

to make us resurrect, for it takes up the forces which stream from the earth into universal space, in order to form its spiritual element. And whilst our physical organism falls away from us, our spiritual part with our forces that stream out from the earth passes through cosmic space into spirit existence.

This is the wonderful polarity that prevails in the universe in regard to man. We become physical out of the spirit, burying our spirit nature in the head, in the head is the end of our spiritual existence before birth. Here upon earth it is reversed. We leave the physical behind; the physical goes to pieces gradually during our life and the spiritual arises. We can say therefore: Birth denotes the resurrection of the physical, the spiritual being changed into the physical; death denotes the birth of the spiritual, the physical being given over to the earth, just as the spiritual is given over to the universe through our birth. We give our spiritual element to the universe by reason of our being born, and by reason of our dying we give over to the universe our physical element. By giving our spiritual part to the universe through our birth, we are physical human beings. By giving our physical part to the earth through death we are spiritual human beings in the period between death and a new birth. That is the polarity. [See: 'Prayers for mothers and

children' — and 'Earthly Death & Cosmic Life'.] And our life here consists in developing our spirit organism. But we can only develop it in the right way for our present earthly cycle when what I said yesterday is taken into consideration. That is to say, when one reaches the point where both members of human nature enter into a real correspondence, when head-life and heart-life enter into correspondence with one another, and the shorter head-life really lives itself into the whole man. Thus the whole man can then be rejuvenated during the lifetime to be lived through, when in fact the head has long since lost its mobility, its power of inner development.

It will be the special task of a future educational science to make anthroposophical spiritual science so fruitful that the human being comes to feel how he is built up out of the cosmos, how he actually 'shells himself' from the cosmos and how he gives back to the cosmos what he has won for himself upon earth. This education must be given through all sorts of narratives, all sorts of things which are adapted moreover to youth — but so adapted that one can keep one's interest in them through every age of life. I only beg of you, my dear friends — I will not say to think-through something, for that is not of much use — to feel-through, thoroughly to feel-through

something. Here too, you see, is a point where modern natural science is already concerning itself with what can be investigated through spiritual science. I have mentioned how intelligent geologists have expressed their view that the earth is already in a dying-out condition. The earth has overstepped the point where as earth-being she was actually in the middle of her life. In the excellent book by Eduard Suess, *The Countenance of the Earth*, you can read how the purely materialistic geologist Suess states that when one walks over fields today and looks at the clods of earth, one has to do with something dying out that once was different. It is dying out. The earth is dying. We know this from Spiritual-Science, since we know that the Earth will be transformed into another planetary existence which we call the Jupiter existence. Thus the earth as such is dying away. But man, that is the human-race as sum of spiritual beings, does not die with the earth; humanity lives beyond the earth, as it lived before the earth was *Earth*, in the way I have described in my *Occult Science*. And so one can permeate oneself — not in thought as I said, but in feeling and experience — with the conception: 'I stand here on this earthly soil, but this ground on which I stand, in which I shall find my grave, has but a transitory appearance in the cosmos.' How then does a next earth, a new planet, arise out of



this earth, on which the humanity of the future can dwell? Through what does it arise? It arises through the fact that we ourselves carry piece by piece what is to form this new planetary existence. We human beings — the animal kingdom is also to some extent involved — inasmuch as we always carry within us something belonging to the next life, are already here during our physical life preparing the next planet that will follow the earth's existence. In the forces that go back again lies what is to be the future of the earth. We do not live merely in the present, we live in the future of the earth, but we have to keep returning into incarnation since we have many things still to fulfil on earth as long as earth exists. But we are involved in the future life of the earth. We have said that the earth breathes spirit-substance in and out. In the in-breathed substance we carry the past and the laws of the past, the forces of the past. In what is breathed out, given back again by the earth we bear in us what belongs to the future. In the human race itself rests the future of the earth's existence.

Think of all this made really fruitful with feeling and warmth, instead of all the stupid things that are imparted to the young nowadays: think of this made alive in hundreds and hundreds of vivid narrations and parables and brought to youth! Then think what a

feeling towards the universe would be aroused — what there is to do! What there is to be done if our civilization is to go forwards — what there is to do concretely! This is very important to consider. And it can be considered all the more since it is connected with what I have called the rejuvenation of man. That present-day humanity has come to such calamities is connected with the fact that it has lost the secret of *changing head-life into heart-life*. We have hardly any real heart-life. What people generally speak of is the life of instincts and desires, merely that, not the spiritual element of which we have spoken. Today men let what streams out into the universe just peacefully stream out, and they do not bother themselves about it. They pay no attention to it.

Some individuals instinctively take it into account. I have recently given an example of how individuals take it into account, in which case however they differ very much from others. I have related the difference between Zeller and Michelet, the two Berlin Professors. I have said that I spoke with Eduard von Hartmann about the two men, just when Zeller had obtained his pension, since at seventy-two he no longer felt able to hold his lectures at the University. But Michelet was ninety-three years old. And Hartmann related how Michelet had just been there and had said to him ‘I

don't understand Zeller, who is only seventy-two years old saying he cannot go on lecturing. I am ready to lecture for another ten years!' And with that he skipped about the room and rejoiced over what he would lecture upon next year and could not imagine how that lad Zeller, the seventy-two-year-old Zeller, put in a claim to be pensioned off — no more to address the students!

This keeping young is connected with a proper mutual action taking place between head and heart. This can of course happen in the case of single individuals, but on the whole it can only occur rightly even in single individuals, when it passes over into our civilization, when our whole cultural life becomes imbued with the principle that it should not have mere head-life but heart-life as well. But you see, to acquire heart-life needs more patience. In spite of the fact that it is more fruitful, more youth-giving to life, yet for heart-life more patience is required than for head-life. Head-life ... well, you see, one sits down and crams. When we are young we prefer to stick to our cramming in spite of all the talk of the pedagogues. For, my dear friends, certain customs have remained from earlier times, when things were still known atavistically, but people no longer attach a right meaning to such customs. I will remind you of one.

Everything that has been preserved from relatively not very early times, before materialism had become general, has a deeper meaning. In recent decades the habit has already been lost, but when I was young — it is some time since — there was an arrangement in the Grammar School — in the Lower School in the second Class — to have Ancient History, and then in the fifth Class one had Ancient History again. Those who planned such regulations at that time no longer knew why it was so, and the teachers who dealt with these matters did not act as if they were aware of the reason. For anyone who had been aware of it, would have said to himself. 'When I give history to a boy in the second Class, he crams it, but what he takes in needs a few years for it to become at home in his organism. Therefore it is a good thing to give the same again in the fifth Class, for only then does the knowledge that entered this poor head three or four years ago, bear its good fruits.' The whole structure of the old grammar school was really built up on these things. The monastic schools of the Middle Ages had still many traditions derived from ancient wisdom, a wisdom that is not ours, but one that — preserved atavistically from olden times — arranged such things logically.

In fact it needs the principle of patience if life of the head is to pass over into life of the heart. For the head-life quickly unites with us, the heart-life goes more slowly, it is less active — so that we must wait. And today people want to understand everything all at once. Just imagine if a modern man had the idea of learning something and then had to wait a few years in order fully to understand it. Such a principle is scarcely to be associated with the frame of mind of modern men. The feelings of modern men lie along very different lines.

One can find examples of this and it is well to point them out. Two plays have lately been produced in Zurich by people connected with The Anthroposophical Society, in fact it has been widely pointed out that the two people are connected with the building in Dornach, with Spiritual Science and so on. In this case, to be quite just, it must be owned that these two Zurich performances by Pulver and Reinhart have really been very well received in Switzerland. But one can find remarkable things in the correspondence that has gone out from Switzerland. The foreign correspondents have shown themselves, well, less interested, shall we say, than in this case the Swiss audience themselves. Thus I have had a newspaper given me in which these two Swiss first

performances by Pulver and Reinhart were discussed, where the correspondent cannot forego pointing out that the two authors are connected with our Movement and have drawn a good deal from it. Today people are not only afraid of the wrong teaching of the Gnosis, as I related yesterday, but they are afraid of anything concerning the life of spirit. If something about world-conception creeps into anything — Oh, that is dreadful! And this actually rests on the fact that there is no feeling for this relation of head-life and heart-life. All life to be found in mankind today outside the head is purely life of instinct and desire; it is not spiritual. And so the life of instinct and desire is irritated with the mere head-life. Head-life is very spiritual, very intellectual today, but more and more will it become — can one say — ‘un-purified’ by the instinct and desire life. Hence thoughts come forth in a very curious way. And this correspondent of whom I speak — you can perhaps best judge of the confusion of his head through his instincts if I read you a characteristic sentence showing his fear that questions concerning world-conception play into these plays of the two authors. Just think, the man goes as far as writing the following:

‘But Pulver’s belief in Christ ought to grow out of depths of sorrow and doubt if from the stage he

wished to win disciples. The star flower plucked by Reinhart's seeker after Paradise at his studio window in the very first scene ought to bloom only at the end and from a bleeding heart.'

And now comes the sentence which I mean:

'Both poets had their world conception already complete in their head as they began to write; it would have been better for the dramas if they had had to wrestle for their religion as they wrote.'

Now just think of that: nowadays one manages to make it a serious fault for anyone with a world conception to write! One is supposed to sit down as a perfect fool in face of the world to scribble away, and then in the scribbling, at the end, a world-conception is supposed to spring forth. Then the thing is produced at the theatre, and this is supposed to please the audience! Just imagine such stupid nonsense being actually spread abroad in the world today; and many people do not notice that such rubbish is being circulated.

Such things simply depend on the fact that the life of the head is not worked on by the whole man. For of course the journalist who wrote that was a very 'clever man'. That should not be disputed.

He is very clever. But it is of no possible use to be clever, if the cleverness is mere head-life. That is the important thing to keep in mind; that is extraordinarily important.

Here we touch upon something fundamental, very necessary to our present civilization. One can make such observations in fact at every turn. Logical slips are not made today because people have no logic, but because it is not enough to have logic. One can be wonderfully logical, pass examinations splendidly, be a brilliant University Professor of National Economy, or any other subject, and in spite of being so clever and having any amount of logic in one's head, one can nevertheless go off the rails again and again. One can accomplish nothing connected with real life, if one has not the patience to lead over into the whole man what is grasped by the head, when one has not patience to call on the rejuvenating forces in human nature. That is the point in question. Anyone having to do with true science, such as spiritual science, knows that he would be ashamed to give a lecture tomorrow on what he had found out or learnt today — because he knows that that would be absolutely valueless. It would only have value years afterwards. The conscientious spiritual investigator cannot lecture by giving out



what he has only recently learnt; but he must keep the things continually present in his soul so that they may ripen. If he brings forward what he has only just acquired he must at least make special reference to the fact, so that his audience may make note of it. One will only be really able to see what the present time needs if one bears in mind these demands on human nature. For what is necessary for the present age does not lie where today it is mostly sought; it lies in finer structures that nevertheless are everywhere spread abroad. One really need not touch on politics in calling attention to the following:

There are numbers of people today — more than is good for the world at any rate — who are of opinion that this war must continue as long as possible so that, from it, general peace may arise. If one ends it too quickly, one does peace no service. In the last few days — in what I say now I am passing no judgment on the value or lack of value of the so-called peace negotiations between the Central Powers and Russia, but it has been interesting all the same in the last few days to see what a curious sort of logic it is possible to work out. I have been given an article that is really extraordinarily interesting in this sense. The gentleman in question (his name is of no consequence here) argues against a so-called separate peace

because he considers that through it universal peace would not be furthered. A direct way of thinking — but one perhaps that has gone a little deeper — might rather say to itself ‘Well, we may make a certain amount of progress if at least in one spot on earth we leave off mowing each other down’. That would perhaps be a straightforward, direct mode of thinking. But a thinking that is not so direct might be thus expressed: ‘No, one really dare not leave off in one place, for in that way “universal peace” would not be promoted.’ And now the gentleman in question gives interesting explanations — that is, explanations interesting to himself — as to how people quarrel over words. It is his opinion that those people who say ‘One must be enthusiastic about any peace, even if it is only a separate peace’, are only hypnotized by words. But one must not be dependent on words; one must go to the core of the matter, and the matter is just this — that a separate peace is harmful to the general peace of the world. Among the various arguments that the gentleman adduces is one of the following sentence, an interesting sentence, a most characteristic one for the present day — where is one to begin, not to reduce matters too much to the personal? — Well — ‘Whoever is honest must admit that this is the motive of many’ (not all!) ‘among us who so delight in a “separate peace” and in Lenin and

Trotsky', (he means that enthusiasm for the word 'peace' is the motive) 'while at the same time they shout tirelessly against anti-militarists and show little appreciation for our Lenins and Trotskys'. (He is speaking of Switzerland.)

'We, however, who are not dupes of any word, but want to get at the matter itself, we do not want simply German peace, but peace, we want general peace. For us the word "separate" is a contradiction to the word "peace".'

(If one goes into it seriously, one must carefully distinguish between peace and peace! Moreover the article is headed 'Peace and Peace'.)

... 'We too who do not want German peace, but peace, we want general peace. For us the word "separate" stands in contradiction to the word "peace".'

Thus the gentleman who inveighs throughout the whole article against the worship of a word, then writes the following:

'... For us the word "separate" stands in contradiction to the word "peace". Separation is the principle of strife, not the principle of peace. After this

World-War we need a World-Peace in which all nations come at the same time to a great mutual agreement. What we see in Brest-Litowsk, this game of a select circle of diplomats, imbued with all the subtleties of diplomacy, with the naiveté, the idealism, (also the dogmatism) of the representatives of a new order, is a spectacle that can please no one who wishes the ideal to remain pure. It is to be feared that we may get a Devil's peace, which will only produce more frightful war, instead of God's peace which finally leads to an end to all war.'

Well, my dear friends, this is certainly logic, for the article is written with ingenuity; it is brilliantly ingenious. This article 'Peace and Peace' is even boldly and courageously written in face of the prejudice of countless people, but its logic is devoid of any connection with reality. For the connection with reality is only found through that of which we have spoken, through the maturing of knowledge; what the head can experience must be reflected upon in the rest of man and this must mature. It may be said that what the very clever men of today lack most of all is this becoming ripe. It is something that is connected with the deepest needs and deepest impulses of the present. You see, the present day has no inclination at all to go in for the study of these things. Naturally I do

not mean that every single person can go in for such study, but men whose métier is study, ought to occupy themselves with such things, and then that would pass over into the common consciousness of mankind. For do we not find that journalists — with all respect be it spoken — write what they find accepted as general opinion.

If instead of Wilsonianism or some such thing, Mohammedanism were to be represented as the accepted common opinion, European journalists would write away about something Mohammedan. And if spiritual science had already grown into a habit in human souls, then the same journalists who today grumble at Spiritual Science would, of course, write very finely in the sense of Spiritual Science. But nowadays there is a disinclination to go into such things among the very people whose task it should be.

You see, as man stands here on the earth, he is really connected with the whole cosmos. And I have said before that what holds good today on earth has naturally not always held good. That we may be informed at least about the most important things, we shall speak now principally of the period of time since the great Atlantean deluge, the Flood. Geology calls it the Ice Age. We know that changes took place in

mankind at that time, but there was a humanity upon earth even before this, although in a different form. (You can read in *Occult Science* how mankind lived then.) The Atlantean evolution preceded the present evolution. In that part of the earth, for instance, where the Atlantic Ocean is today — as we have often said — there was land. A great part of present-day Europe was then under the sea — conditions on earth were quite different during the age of this Atlantean humanity. The ancient Atlantean civilization went down. The Post-Atlantean has taken its place. But the Atlantean followed the so-called Lemurian civilization, which again had several epochs. Thus we can say that we are in the post-Atlantean civilization in the fifth epoch, following the first, second, third and fourth epochs. Before this was the Atlantean civilization with its seven epochs (see diagram), before this again was the Lemurian civilization with its seven epochs. Let us turn our attention to the seventh epoch of the Lemurian civilization. It lies approximately 25,900 years before our epoch. It was about 25,000-26,000 years ago that this seventh epoch of the Lemurian age came to an end on earth. However remarkable it may sound, there is a certain resemblance between this seventh Lemurian epoch and our own epoch. Similarities are as we know always to be found between successive periods, similarities of the most diverse kinds. We

have found a close similarity between our age and the Egypto-Chaldean. We will now speak of one which is more distant; there is also externally, cosmically, a resemblance. You know that our epoch which begins in about the 15th century of the Christian era is connected with the cosmos through the fact that since that time the sun has its Vernal Point in Pisces, in the constellation of Pisces, the Fishes. The sun had previously been for 2,160 years in the constellation of Aries, the Ram, at the Vernal Equinox. Here in this seventh Lemurian epoch (left) there were similar conditions. Twelve epochs ago the sun was in the same position. So that towards the end of the Lemurian age there were conditions similar to ours.



This similarity contains, however, an important difference. You see, what we acquire today of inner force of spirit and head-experience, as we have described it in these studies, was also experienced by the Lemurian human being of that time, though in a different manner. The Lemurian man was constituted in quite a different way from the man of today, as you may read in my *Occult Science*. What could enter into him out of the universe, really entered right in. So that

the Lemurian man received practically the same wisdom as the man of today gains I through his head, but it streamed into him out of the universe, I and only in this sense was it different. His head was still open, his head was still susceptible to the conditions of the cosmos. Hence powers of clairvoyance existed in ancient times. Man did not explain things to himself logically, he did not learn them, but he beheld them, since they entered his head out of the cosmos, whereas today they can do so no longer. For what comes in ceases in relatively early youth. As I have said, the head no longer stands in such intimate relation to the cosmos. That is so in the present epoch, at that time it was not so; at that time the head of man still stood in much more inward relation to the universe; at that time the human being still received world-wisdom. This did not lack that logic which is nevertheless lacking in what man gains for himself today. That original wisdom was an actually inspired wisdom, one that came to man from without, arising from divine worlds. Present-day man is unwilling to consider this; for modern man believes (forgive me if again I express myself somewhat drastically) that ever since he has been on earth he has had a skull as hard as it is today. This, however, is not true. The human head has only closed in relatively recent times. In ancient times it was responsive to cosmic in-



streamings. Only an atavistic remainder is still there. Everyone knows that when he observes a child's head (a really young child's head) there is still one place that is soft. This is the last relic of that openness to the cosmos, where in ancient times cosmic forces worked in a certain way into the head and gave man cosmic wisdom. Man at that time still had no need of that correspondence with the heart, for he had a small heart in the head that has become shriveled and rudimentary today. Thus does the human being change. But conditions alter over the earth and man must grasp this and change too — adapt himself to other conditions. We should have been perpetually tied to the apron-strings of the cosmos, if our head had not ossified. We are shut off in this way from the cosmos and can develop an independent ego within us. It is important that we bear this in mind. We can develop an independent ego by reason of having acquired physically this hard skull. And we may ask when mankind actually lost the last remnant of the memories, the living memories of the ancient archetypal wisdom? This remnant really only faded away in the epoch that preceded ours, the fourth post-Atlantean epoch, during the Greco-Roman civilization. Human beings had then, of course, long since possessed closed skulls, but in the Mysteries there still existed original wisdom preserved from quite ancient

times, from the epoch that preceded the Lemurian Pisces-age, from the Lemurian Aries-age.

As much as man could have of his ego in the Lemurian times was also revealed to him from the cosmos; his inmost soul-force was manifested to him from the cosmos. This came to an end in the fourth post-Atlantean epoch, the Greco-Latin time. The heavens closed their last door to man. But instead they sent down their greatest Messenger precisely at that time, so that man can find on earth what he formerly received from heaven — the CHRIST. The Mystery of Golgotha is indeed a cosmic fact, inasmuch as there would have ceased for man what had been revealed to him from the heavens, cosmically revealed, from Lemurian times. Then there appears the Impulse which can reveal it to him from the earth. Only man must gradually develop what has been revealed to him from the earth in the Christ Impulse, and develop it, precisely by that process of rejuvenation of which we have been speaking.

Now, it is a result of this human development that we bear something within us today that is — so to speak — quite wonderful. I have already mentioned in yesterday's lecture that the knowledge of our time is the most spiritual it is possible to have; man however

does not remark it because he does not let it mature. What can be known today about nature is far more spiritual than what was formerly known. What man formerly knew brought down certain realities out of the cosmos. In the stars, as I mentioned yesterday, the Scholastics of the Middle Ages still saw angelic Intelligences. Modern Astronomy does not of course see any angelic Intelligences, but something that one can calculate by mathematics or mechanics. But what was formerly seen has been thoroughly passed through a sieve; it is there, but sifted to the last vestige of spirituality. It belonged to the quite lovable genius of Novalis to see rightly in this point. In the Aphorisms of Novalis you find the beautiful expression — I have often quoted it — ‘Mathematics is in truth a great poem’. But in order to see how mathematics, by which one also calculates the worlds of the stars and their courses, is a great poem, one must be oneself a poet, not as the modern natural scientists are perhaps, but such a poet as Novalis. Then one stands in wonder before the poetry of mathematics. For mathematics is phantasy. Mathematics is nothing observed through the senses, it is phantasy. It is, however, the final product of phantasy that has still a connection with the immediate external reality. Mathematics in fact is Maya thoroughly passed through a sieve. And if one learns to know it, not merely in the schoolmaster

sense that prevails in the world today, but learns to know mathematics in its substance, learns to know it in what it can reveal, then one learns indeed to know something in it that has as much reality as an image that we see of ourselves in a mirror, but which nevertheless tells us something, in certain circumstances tells us a good deal. But to be sure, if one considers the mirror image as a final reality, one is a fool. And if one even begins to want to hold conversation with the reflection because one confuses it with reality, one is not really looking for reality at the right spot. Just as little can reality be found in the mathematical calculations in Astronomy. But the reality is certainly there. As a mirror reflection is not there without the reality, so the whole spiritual existence, that is calculated purely mathematically, is there; it is only passed completely through a sieve, and must force its way back to reality.

Precisely because our age has become so abstract, has been formed so purely by the head, it has such an immense spiritual content. And there is actually nothing that is so purely spiritual as our present science; it is only that men do not know nor value this. At any rate it is almost ridiculous to be materialistic with modern science! For it is a funny way of going through life if one takes modern science

materialistically, and yet almost all learned men do take it thus. If one asserts, with the ideas that modern science can develop, that there is only a material existence, it is actually comic; for if there were only a material existence, one could never assert that there was a material existence. Merely by making the statement 'there is a material existence' — this action of the soul is in fact the finest spiritual element possible, it is a proof in itself that there is not solely a material existence. For no person could assert that there was a material existence if there were only a material existence. One can assert all sorts of other things, but one can never assert that there is a material existence, if one only accepts a material existence. By asserting that there is only a material existence one actually proves that one is talking nonsense. For if it were true what one asserts, if there were only a material existence, nothing could ever arise from this material existence which became somewhere or other in a person the asserting — which is a purely spiritual process — 'There is a material existence'.

You see from this that nowhere has such a logical proof been put forward that the world is of the spirit, as by the science of our time which does not believe in it — that is to say, does not believe in itself — and by

our whole age, which does not believe in itself. Only because mankind has spiritualized itself increasingly from epoch to epoch and has arrived at having such sharply refined concepts as we have today, only because of this has mankind reached the point of now seeing solely the quite 'sieved' concepts and can of its own volition connect them with the heart forces. This is shown very plainly now in external life, it is shown too in the great catastrophic events.

For, my dear friends, if one really studies history, there is a great difference between what is now called the present world-war — which is really no war at all, but something else — and earlier wars. People today are not yet attentive to these things, but in all that is going on this distinction is shown. One could refer to many proofs of the fact that this is shown. But you see, there are many men who speak from the standpoint of a quite particular ingeniousness in such an unclear way as the man from whose article I read you a sentence. For this modern acuteness gets to the point of again and again defending the peculiar sentence 'One must prolong this war as long as possible so that the best possible peace may be established'. No one would have spoken like that about earlier wars. In many other respects too they would not have spoken as is spoken today. People do not yet notice that, as I

said, but nevertheless it is so. If you take all earlier wars you will always find that fundamentally in some way or other men could say why they were waging war. (I will bring forward two things to illustrate this, though hundreds might be brought forward.) They wanted something definite, clearly to be outlined, to be described. Can the men of today do this? Above all, do they do it? A great part of those who are heavily involved in the war, do not do it. No one knows what really lies behind things. And if someone says that he wants this or that, it is generally so formulated that the other has no real idea of what he wants.

That was certainly not the case in earlier wars. One can go through the whole of world history and not find it. You can take such grievous events in earlier times as, for instance, the invasions into Europe of the Tartars, the Mongols, and you will always find that they were quite definite things, that could be sharply defined, that could be understood, and from which one could understand what actually happened. Where is there today a really clear definition of what is actually going on, a really clear description?

That is one thing. But now, my dear friends, let me say something else — what was generally the actual result of wars in earlier times? Look wherever you will

and you will find that it was certain territorial changes, which people then accepted. How do people face these things today? They all explain that there must be no territorial changes. Then one asks oneself again 'What is the whole thing for?' Compared with former things this is really how the matter lies: people cannot in any case fight for what they always fought before, because that simply cannot be done. The moment that is somehow supposed to happen there is an instant declaration 'That simply cannot be done'. Thus according to the impulses that prevail there can really never be a peace; for if one were to leave everything as it was before, there was no need to begin. But since one has begun and nevertheless wants to leave everything as it was before, one can naturally not leave off, for otherwise there would have been no need to begin!

These things are abstract, paradoxical, but they correspond to profound realities; they really correspond to conditions that ought to be kept in mind at the present time. One must in fact say that what is discussed here as the lack of correspondence between head-man and heart-man is today world-historical fact. And, on the other hand, one can say: men stand today in a quite particular period of development; they cannot control their thoughts in a human way. That is



the most significant characteristic of our time; men cannot humanly control their thoughts. All has become different, and people are not yet willing to notice that all has become different.

Thus, one is not merely concerned with something that has a significance in questions concerning world-conceptions, but with something that very deeply affects the most wide-spread event of our time, the most crushing event for humanity. Men no longer find from out their soul the connection with their own thoughts. And this can show us how not only the individual but humanity too in a certain way has forgotten how to call upon the rejuvenating forces. Humanity will not easily be able to extricate itself from this condition. It can only do so when there is a belief in the rejuvenating forces, when we get rid of much of what cannot be rejuvenated. Whether we look at individual persons or consider what is going on around us, we find the same thing everywhere. We find a sifted and sieved head-wisdom, head-experience, without the will to let things ripen through the heart-experience. This is, however, so deeply linked with the needs of the common evolution of mankind, that man should turn his closest attention to it for the present and the immediate future. We have indeed often spoken of it before from the most varied aspects. It is

precisely this state of things that shows how necessary it is for spiritual science to enter the world today — even, one might say, as something abstract. But it is fruitful, it can remould the world because above all it can send its impulse into actual, concrete conditions of life. Man would face sad times if he should continue no longer to have faith in the becoming older, if he wanted to stop short at what the short-lived head can experience. For I have said already that the utmost extreme of what the short-lived head can acquire is abstract Socialism, which does not proceed from concrete conditions. Yet this is really solely and alone what people believe in. The philosopher constantly asserts today that there is only matter — on account of his refined spirituality. But he ought to give up this judgment at once, for it is nonsense. But the mainspring of the present so-called war is to be found in the general world-condition from which there is no way out — just as there is no way out from the sentence ‘There is only matter’. For the present time is in fact spiritual! And this that is spiritual needs condensing, needs strengthening, so that it may grasp reality; otherwise it remains mere mirror-image. *In the way humanity works today it is as if one did not wish to work in a workshop with actual men, but as if one thought one could work in a workshop with mirror-pictures.*

And so it is in the most extreme form of head-concept-socialism, which on this account is so plausible for great masses since it is logical head-experience, purely logical head-experience. But when this logical head-experience cannot meet the spirit element of the other man, with what then can it meet? That is what we have often spoken of, in fact, even today. It then unites with blind desires and instincts. Then there results an impure mixture between the head-experience, which is really quite spiritual, and the blindest instincts and desires. That is what they are now trying to join together in the East, in a world historical way! A socialistic theory, pure head-experience, has nothing whatever to do with the actual concrete conditions of the East;

what is devised by men like Lenin and Trotsky has nothing to do with what is developing as concrete necessities in the East. For if Lenin and Trotsky, through some peculiar chain of circumstance, had landed up in Australia instead of Russia, they would have thought they could introduce the same conditions that they wished to introduce into Russia. They fit Australia, South America, just as much, or just as little, as Russia; they would fit just as well on the Moon, since they fit no real concrete conditions at all. And why? Because they come from the head, and the

head is not of the earth. Perhaps they would really fit better on the Moon, since they are purely from the head. The head is not of the earth. That they are intelligible, comes from the fact that they are closely related to the head. But here on earth such things must be established as are related to the earth; a spirituality must also be found which is connected with the earth's future, in the way we described yesterday.

That leads into quite deep and significant things. And when one considers them, one will see how little inclined the man of today really is, to go into these things. And they are as necessary as our daily bread. For otherwise, if the path to rejuvenation is not found, the evolution of mankind will either get into a pit or a blind alley.

## **On the Mysteries of Ancient and Modern Times 1**

ONE thought will probably lie near at hand for all of you; it may be clothed in this question: "How did it happen, in consequence of the events which we have been considering, that the materialistic mode of thought assumed precisely the form in which we observe it to-day, permeating all human impulses of our time?" With open mind we must observe the ingredients that have entered into the spiritual life of modern time. We must not be influenced, in so doing, by what the orthodox historian describes as 'historic necessity.' We must turn our attention to those events that can explain and illumine what is actually experienced.

Among all the important transformations that have taken place in the new epoch of humanity, we must also include one that was, in a sense, an echo or aftermath of earlier transformations. I refer to the last third of the 18th century, when European humanity finally lost the last vestiges of an understanding for the Mysteries. In recent lectures I have cursorily referred to the fact that in the 18th century there still existed such a mode of thought as that of Louis Claude de Saint Martin, whose ideas gained influence

in wide circles — not only owing to himself but owing to the prevailing impulse of the time during that century.

In the 19th century, on the other hand, Saint Martin's ideas and ways of thought receded altogether. We need only remember one feature of his mode of thought, and we shall observe at once how radically it differs from all that our own time, for example, is able to think and feel. In his important work, *Des Erreurs et de la Vérité*, he speaks among other things of a certain event in earthly evolution — an event that took place, however, before Man became physically Man. Looking backward as it were, he speaks of a deeply significant cosmic transgression — if we may call it so on the part of mankind as a whole, before man ever entered into physical heredity. This is significant, for we here see that those who shared Saint Martin's way of thinking still had a wider horizon. They were still able to look beyond the physical world of humanity, into the purely spiritual. Thus it was possible for them to speak of such things, the connection of which with the evolution of humanity differs from anything that could be contained in the mere physical domain. A follower to some extent of Jacob Boehme, Louis Claude de Saint Martin had a few disciples, it is true, scattered

throughout the civilised world, even as late as the 19th century — nay, even on into the most recent period. But the prevailing consciousness of the time, during the 19th century, cannot be said to have been influenced by any such impulses as occur in his writings. The open outlook, above all, into the Spiritual World, which we find here and there in his work, was utterly lost to the 19th century.

Such teachings as Saint Martin's were, in reality, the very last relics of an ancient Mystery-wisdom. To understand, however, even in an outer historic sense, how such a mode of thought as we find in Saint Martin was supplanted, we must not put the question thus: "Who was it who disseminated doctrines calculated to supplant his ways of thinking?" No, we should rather frame it thus: "In what personality does the sum-total of those impulses, whereby the humanity of the 19th century became so utterly materialistic, find the most characteristic expression?"

To understand what was really happening, we must realise that by this last transformation, at the end of the 18th century, the understanding of the Mysteries was completely lost to humanity. Thus, in the 19th century, only a very few people — only a very few

human souls — knew anything of the deep importance and influence of the Mysteries.

The personality to whom I refer — though he is only the typical expression of the prevailing *Zeitgeist* of the turn of the 18th and 19th centuries — is Dupuis; and his important work, whereby the death-blow, so to speak, was dealt to the understanding of the Mysteries, is entitled *Origine de tour les Cultes*. This book came out in the year 1794.

When we conceive the outlook of men in the 19th century, we generally think of natural-scientific materialism. This natural-scientific materialism however, if I may say so, assumed the character and stamp which the 19th century impressed on nearly all human activities. I mean, what we found most characteristically expressed in the '*bon Dieu citoyen*' — the words with which Heinrich Heine greeted Jesus. I mean the character of bourgeois Philistinism. Materialism too was steeped, by the 19th century, in the channels of Philistinism. Philistine limitation was the essential characteristic of 18th century materialism. To understand the root-nerve of the 19th century, we must look for this impulse of Philistinism everywhere, Dupuis' materialism, on the other hand, was in a sense not yet Philistine; there was a certain



grandeur and freedom about it, reaching far beyond Philistine, middle-class limitations. His was in a sense a heavenly — a celestial materialism; he still had the courage to conceive a more thorough-going materialistic theory than all the learned and brilliant men of the 19th century.

Dupuis got behind certain things — at least, he *thought* he got behind them. And the way he did so is extremely interesting. We must not forget that he was a man of genius. Already in the 1780's he had set up a kind of private telegraphic apparatus, with which he used to telegraph, from his own house, to a friend, Fortine, who lived at a considerable distance. When the Revolution broke out, he was afraid his telegraphic communications might appear suspicious; therefore he destroyed his machines, and the whole thing was forgotten. Of course, I do not say he had an electric telegraph; nevertheless, the principle of the telegraph was thoroughly carried out by him.

Dupuis was also a Commissary of Public Education in France at the end of the 1780's. Leaving Paris when the Revolution broke out, he was elected very soon after as a member of the National Assembly; and on his return, he played no little part in the Convention, and subsequently in the Council of Five Hundred. He

belonged, as a rule, to the moderate parties. We must imagine what was living in Dupuis, as an impulse that passed from him to many other souls; but it is still more important for us to realise that the Time itself was possessed with this impulse, which only found its most characteristic expression in him.

What Dupuis perceived was the following. He made a study of ancient myths and legends — say, the Hercules legend, or the legend of Isis and Osiris, or of Dionysos. He studied these ancient myths, which, as we know, are only veiled statements of the truths of the Mysteries. Take, for example, the Hercules myth. Dupuis observed the Twelve Labours of Hercules. Following up the Labours in detail, he perceived that certain things which occur in the narrative justify one in assuming a connection between the passage of Hercules through his twelve Labours and the Sun's revolution through the twelve Signs of the Zodiacs. Dupuis studied these things quite consciously and carefully, and as a result he evolved the following theory: — In antiquity there were certain persons, so-called priests of the Mysteries, whose aim it was to keep the broad masses of the people as quiet and docile as possible, in order to rule and guide them easily. Therefore they told, to certain of the people, the myth, for example, of a Hercules who lived once upon

a time; whom man should emulate, with whom he should associate his labours. In like manner, other myths were told — the Isis and Osiris myth, for instance. Within the Mysteries, however, in their own circle, the priests — according to Dupuis — knew that it was so much ‘eye-wash.’ They knew that such a person as Hercules or Osiris or Isis had, of course, never existed; they knew that all that goes on the Earth is brought about by the material heavenly bodies and their constellations. The myths are only veiled descriptions of the events in the sky. According to the ancient Mystery-priests — so said Dupuis — that which takes place on the Earth depends on the Sun’s passage through the twelve Signs of the Zodiac, or on the passage of the Moon through the twelve Signs of the Zodiac. The priests were well aware what these celestial processes bring about on Earth. They knew that the material process which finds expression in the starry constellations — the material process in the outer cosmos — is the real cause of plant-growth and of human progress, human fertilisation, and so on. The priests were well aware of all these things. Far from believing that there were any other spiritual Powers here at work, they were ‘enlightened’ enough to believe in the mere play of material forces in material celestial space. But, for the common folk, they clothed these facts of astronomy in myths, believing, as they

did, that this was necessary to delude the people; for only by such means could they be ruled and guided.

Thus, for Dupuis, the Mysteries were so many lie-factories, instituted for the purpose of clothing in suitable language, for the credulous and 'stupid' populace, what was well known to the priests themselves, namely that it is the material processes in the Heavens which bring about other material processes here on the Earth. In Dupuis' work, *Origin de tous les Cultes*, we find for example the following sentence: Truth knows no Mysteries. All Mysteries without exception belong to the realms of error and deceit ... Their origin — namely, the origin of the Mysteries — must be looked for outside the realms of truth and reason; offspring of night, they flee the light of day.

No doubt it was only a small minority who read such writings, but that is not the thing that matters. The point is that such things take effect; the point is simply that they are there. When they are voiced by an individual like Dupuis, it only means that he has the special faculty to formulate them. These things began to work from the end of the 18th century onward; and they worked on throughout the 19th.

Now we must bring forward something of the real historic truth, as against the things Dupuis discovered with such genius when he laid the foundations of his celestial materialism — for so we may justly describe it. After all, the Philistine scientists of the 19th century only looked for the material processes in the atoms; they remained in the earthly realm. Dupuis was bold enough to propound heavenly materialism; to conceive all that is working towards the Earth from the Cosmos as material influences of the stars and constellations, and to describe the so-called ‘Spiritual’ as so much ‘eye-wash’ — the mere aftermath of the conscious deception which was practised by the priests of the old Mysteries.

This conclusion above all was drawn by Dupuis in his important and famous book: — All the great figures, in reality, are none other than facts of Astronomy, welded together and appropriately garbed for the edification of the common people. Hercules is the Sun, his twelve Labours are the passing of the Sun through the twelve Signs the Zodiac. Isis is the Moon; what is narrated of her is the passage of the Moon through the Zodiac. Dionysos — in that great cosmic poem with its 48 cantos — is only a description of the Sun in its passage through the Signs of the Zodiacs. And so on ... the Christians merely put Christ in the place of

Hercules, Dionysos and Osiris. Christ too is none other than a mask for the Sun. The priests knew well enough that the real thing is the Sun; but, for the common folk, they needed the story of the Nazarene — Christ Jesus, the Sun of the New Testament, by contrast to Hercules, Dionysos and Osiris, the Suns of the Old Testament.

Truly, a radical destruction of all religious ideas is contained in Dupuis' work, *Origine de tous les Cultes*.

The general consciousness commonly remains behind, — does not pursue these radical changes. Hence it came that in the 18th century very few people clearly perceived that these thoughts were in the air — if I may use the trite expression. Nevertheless, they left them in the air. Few, no doubt, had the courage to rise to the clear-cut conclusions of Dupuis. But these thoughts were contained in the spiritual consciousness of all educated people. And it was under the pressure of these thoughts that all the theological absurdities of the 18th century developed. The underlying fact is nothing else, than that Dupuis had pointed out to those that were of a like mind: — Just as little as Hercules or Osiris existed as physical and human personalities ; just as they were only Suns, so likewise, Christ never was a physical personality,

but a Sun. It was under the pressure of this thought that for the later theologians of the 19th century Christ gradually vanished into thin air. Then they began to take the greatest pains to make the '*bon Dieu citoyen*' of Nazareth presentable. The liberal Philistines dressed him up as a humane ethical preacher; the Social Democrats as a Social Democrat, and so on ; the psycho-pathologists as a madman or an epileptic. Thus, each one in turn set him forth under the pressure of these thoughts.

Now you may place this beside the other important truth which I have told you, namely that man really dreams historic evolution. Then you will well be able to conceive that thoughts like the above — even where they are not radically expressed — play their part in the dreams of men.

Over against it, as I said, we must now set forth the real historic truth. Look back into the ancient Mysteries — those that had their origin in the 3rd post-Atlantean epoch. Whereever these Mysteries appear, we see that esoteric as well as exoteric truths were represented. What then was esoteric, what was exoteric? This question must be applied especially to those Mysteries whose origin goes back into the 3rd post-Atlantean epoch. Esoteric — in the ancient

Mysteries to which I now refer — was all that relates to physical science — to the manipulations, the technique of science. The science of religion was never esoteric in those ancient times; we give ourselves up to an utterly false belief if we imagine that the ideas about God and the Gods were esoteric in those old Mysteries. What they preserved as esoteric were the facts they knew about certain matters which we nowadays investigate in our chemical laboratories and clinics. That which related to outer physical science was in the main kept esoteric. It was this that the esotericists held to be dangerous. Never, in the Mysteries of those ancient times, did they conceive a religious truth to be in any way dangerous. Whatever they represented in matters of religion they expounded quite openly. Not so what we to-day call Chemistry, Physics and Mathematics. The latter were strictly preserved and guarded; they held their hands over these sciences, and were only willing to pursue them in the severely limited circle of those who took on the obligation to keep these truths within the Mysteries. They had to make this promise under very stringent oaths indeed .

Then came a time when the Mysteries changed their policy — albeit only in a certain sense — as regards the teachings over which they held their hand. This is



the case in all those Mysteries whose origin mainly goes back into the 4th post-Atlantean epoch (reaching on, therefore, into the 15th century A.D.). During this time, it was the custom in the Mysteries to keep secret not so much physical science, but what we may describe — in a certain aspect — as a kind of symbolic treatment of the mathematical, and indeed, the intellectual sciences generally. I mean for instance all that is connected with such things as circle, triangle and spirit-level — in short, all that is mechanical, mathematical and intellectual knowledge. These things they tried to keep within the walls of certain Brotherhoods, whose members were laid under strict obligation not to betray the truths they there learned about the circle, the triangle, the spirit-level, the plumb-line and so forth. In other respects they gradually grew more lenient. Namely, in keeping esoteric the truths of physical science they grew more lax. These truths gradually penetrated out of the Mysteries, into the general consciousness of the public.

You may object: “What, after all, had the Mysteries of the 3rd post-Atlantean epoch to keep secret? Surely very little! Science was in its swaddling-clothes; there was practically no Chemistry. They knew nothing at all of the great world of facts which has been so

gloriously discovered in our time.” Well, if you judge so, you are merely repeating what ‘s usually said today. Yet even ordinary outer history should make one hesitate to pronounce such judgments. Having discovered gunpowder as a result of their external science, the Europeans were naturally, nay indeed, justly proud. . But it soon emerged that the Chinese had had gunpowder in very ancient times; and, for that matter, the art of printing, and many other inventions. One might adduce numerous instances where the accepted notion on these matters becomes very shaky, to say the least .

The plain truth is that in ancient times (to mention radical matters at once) such principles as that of the airship or of the submarine were known. Only, as forming part of physical science, they were kept strictly secret. They were withheld from the general populace; were not released from the Mysteries. In other words (for it comes to the same thing) the results that *could* have been attained by such knowledge were not made use of in the general social order.

It is an amateurish idea, for the Mysteries of the 3rd post-Atlantean epoch, not to relate the concept of ‘esoteric’ and ‘exoteric’ to these things, but to imagine

that the Mysteries of that time contained within them specially mysterious and hidden truths on matters purely spiritual.

Afterwards, in the Middle Ages, they endeavoured to withhold a certain aspect of mathematical and mechanical knowledge, not letting the people in general gain access to it.

These things had their good meaning and their real value in those olden times. With the approach of modern time they gradually lost their value, As I have often said, the life of the Mysteries cannot be continued in the same way as before. Nay, in the present — the 5th post-Atlantean epoch — it is in many respects no longer even allowable (no longer allowable, I mean, over against the higher spiritual Powers) to keep certain matters quite esoteric. The 'esoteric' nowadays would consist in certain psychological truths. In very ancient times it was the physical truths; then it became the intellectual; to-day, as I said, it would be certain psychological truths — truths of the soul-life. These truths, however, are only kept under lock and key nowadays by Brotherhoods such as those of which I told you, when I described the general world-situation of to-day as

proceeding from certain dark Brotherhoods, whose origin, you will remember, I characterised last year.

Now the question arises: Why did the old Mystery-priests keep back what we may call physical science? The reason is deeply connected with the evolution of mankind. As I have often pointed out, humanity has indeed undergone an evolution, passing from form to form — from one form to another. The time in which the Mystery of Golgotha took place is, in reality, the greatest transition-time of all Earth-evolution. External history is of course unaware of this fact; indeed, it is ignorant of some of the actual facts connected with this transformation.

In olden times, my dear friends, — especially in the times that went before the Mystery of Golgotha — the human being received quite special forces when he reached the age of 14 or 15, over and above the forces he possessed in earlier childhood. At the 14th or 15th year of life, in those olden times, man received forces which have been lost to mankind since the Mystery of Golgotha. These forces are no longer there; or they are only there in a backward, atavistic manner; — no longer as normal forces of human nature generally.

The forces which the human being thus received when he became about 14 or 15 years old were simply there in his environment inasmuch as he himself was there. Moreover, they were such as could unite with the processes of physical manipulations. When a man to-day combines oxygen and hydrogen — well, he simply combines them, and he gets water. Nothing that flows out from man himself enters into the process. In those ancient times it was very different. Something that flowed out from man did indeed enter into it and became united with it. Man himself partook in the process. Laboratory manipulations became real magic by virtue of these forces which were developed in the human being at the 14th or 15th year of life.

It was for this reason that the Priests of the Mysteries had to keep the outer manipulations secret. For the outer manipulations would have become magical manipulations, simply by virtue of the then prevailing properties of man. Magic would have been spread abroad everywhere; and, needless to say, it would only too easily have become what is called 'black magic.' Therefore at that time it was necessary to veil certain truths of physical science in the deepest secrecy. It was necessary, simply on account of the prevailing human nature.

The forces man then received about the 14th or 15th year of life have gradually been lost. It was with the 15th century that they disappeared almost entirely. That is why many things that were written before the 15th century A.D. are no longer intelligible at all to-day, save with the help of Spiritual Science., For in these olden times, the moment a man set to work with any physical manipulations (such as are done nowadays quite commonly in our laboratories), — the moment he did so, he gave occasion for certain Luciferic elemental beings to arise at the same time. At any rate, he *could* give occasion for this. These Luciferic elemental beings were thoroughly effective; and, if engendered, would have played their part in the social life of men, if these things had not been kept secret.

(Such an epoch as the end of the 18th and the beginning of the 19th century had least of all any idea of the true facts of human evolution. The men of that time had not the vaguest notion. Hence, all that proceeded from their blank ignorance was gathered up in such statements as that Truth knows of no Mysteries, or that all Mysteries belong to the realms of error and deceit.)

Human beings had to be preserved, so to speak, from any immediate knowledge of physical secrets, Moreover, not only had they to be preserved from such physical manipulations as are normally carried out to-day in our laboratories. They also had to be preserved from a purely physical knowledge of Astronomy. Therefore the spiritual counterpart of such knowledge was given out in the form of myths and legends. It was a necessary requirement of the time. But the times have now changed, and greatly so. Mankind to-day is not exposed to those Luciferic elemental spirits of whom we may speak in this connection. But in compensation for this, human beings are exposed all the more strongly to certain Ahrimanic elementals. Ahrimanic elemental spirits come into being to-day with a like necessity, as the aforesaid Luciferic beings did in antiquity. Only they come into being in a very different way — out of quite other forces and impulses in human nature. To-day (I am not merely referring to *science*, but to the social life, which concerns all people, not only the so-called educated people), — to-day a great number of things are working in social life; things which are simply there because man has acquired purely mechanical, technical, physical, chemical thoughts, and the like; — in a word, because he possesses a certain range of physical science. Man to-day is acquainted with and makes use of machines;

moreover, he applies a certain mechanical technique to the financial affairs of the world. He thinks mechanically, the whole world over. Once more, I am not merely referring to the mechanical theory of the universe. (What I now refer to concerns every human being, down to the simplest peasant in the remotest Alpine hut. He, of course, knows nothing of mechanical science; but the medium in which he lives is permeated with such thoughts, and that is the thing that matters. Now just as in antiquity the mechanical, physical, chemical manipulations became mingled with a Luciferic force, so to-day (when they can no longer be held in reserve) they become mingled with Ahrimanic forces. And this is due to a certain specific circumstance. There is a Law, according to which all that proceeds from a mechanical, chemical, physical way of thinking can in a peculiar way be fertilised by that which proceeds from a *partial* human nature. I refer to the following fact. The thoughts which relate to chemical, physical, mechanical, technical, even financial matters are being thought nowadays by people who are still immersed, for instance, in a national habit of thought. (Other things too come into play in this connection.) Now the thoughts in themselves are incompatible with this; they do not agree with it. Or a man thinks physical, mechanical or chemical thoughts nowadays, in such a way that the



brain which is thinking these things is at the same time filled with a national outlook; the national outlook works upon the things which he is thinking, of physical, chemical, mechanical and technical matters; and works so as to fertilise Ahriman. (And by this union of a national mentality with international physical science, Ahrimanic elemental spirits come into being in our environment to-day. For by their nature, such thoughts and manipulations as are contained in modern chemistry, physics, technics, mechanics, even finance and commerce, are only compatible with a non-national way of thinking.

This is a deeply significant secret, which we must know if we would understand the texture of modern life. It lies not in the possibility of the Time to hold these things in check by any glitter means than by knowledge. The leaders of the ancient Mysteries sought to restrain the corresponding evils by practising secrecy. To-day the very opposite must happen: the evil must be checked and balanced by the widest possible spread of spiritual knowledge, — for spiritual knowledge works in the opposite direction. Humanity, in this respect, has undergone a complete inversion. In the old time, certain matters of physical science had to be held back behind the barriers of the Mysteries. To-day, Spiritual Science

must be spread as far and wide as possible. Only by this means can we drive out what works in the direction I have just indicated.

For the most part, humanity to-day has not an inkling of what it means to be nationally-minded on the one hand, while on the other hand one is trying to pursue international physics. These things, however, meet in human nature; they fertilise one another in human nature, and lead to Ahrimanic formations in our time, just as in ancient times they led to Luciferic. Mankind to-day have no other alternative — either they must leave off the pursuit of all that belongs to Physics, Chemistry and the like; or else they must become truly international in their way of thinking.

The people of to-day have as yet no inkling of the existence of such Laws, intimately connected as they are with the general life of mankind. Yet this very truth is beating against the doors of our consciousness at the present moment of evolution, and, for the well-being of this present evolution, it *must* gain entry. The powers most hostile to human progress are opposing these truths above all, — misleading the people of to-day to lay the most radical stress on the idea of nationality. Such things ought to be pointed out in our time, for they contain the truth; and they, perhaps,

alone are able — just because they contain the pure and real truth — to heal humanity from the nonsense that figures in so many heads today. Unbelievable as it may seem, there are still many people who appear capable in our time, both in theory and practice, of not perceiving how the opposing powers of the age have artfully contrived, for instance, to produce the incarnated nonsense, and call it Woodrow Wilson. Not only what I have told you now, but many other things, are connected — essentially connected — with what is thus named and characterised.

He who lets pass through his mind all the religious systems that were right and justified before the Mystery of Golgotha, and recognises them in their real depths, knows that they all had the definite impulse to preserve men from contact with those powers who if they were not combatted would work in the way I have just described. It was one of the cardinal impulses of the old religious systems to preserve man from the harmful effects of the forces that emerged in the fourteenth or fifteenth years of life, in relation to outer physical manipulations. That their action in this respect was justified, the ancient priests of the Mysteries were able to perceive from one definite fact, namely this: — When they were initiated in holy ancient Mysteries and were thus enabled to

communicate with the dead, then they discovered the great thankfulness of the human being after death, for such measures as they had taken. The dead proved thankful, above all, for the fact that before their passage through the Gate of Death they had been saved from contact with these forces.

And the analogy exists to-day. He who becomes acquainted with the life of the human soul between death and new birth, knows how thankful the dead are if they were able to be preserved during their life from these extreme aberrations of mankind, — the separatism of groups, the strait-jacketing of men into national groups for example, and the like.

The old religions had to restrain and regulate and give the proper form to certain forces that emerged in the fourteenth or fifteenth year. With the Mystery of Golgotha, the Christ-force entered the evolution of mankind. *‘In the Beginning was the Logos, and the Logos was with God, and a God was the Logos’*: — It is an indication of the Word, the incarnated Logos, who, among all the other impulses, has also the impulse to overcome every separate and special logos — all that arises from human nature into the human larynx, the creator of words, severing men into divided groups

over the Earth, even through the creator of words in man.

Just as the old Gods had to overcome those other forces, likewise the Power of the Logos has to overcome the special, separating forces that are connected with the development of the word — that is, with language. To the human beings of that moment who were far more advanced than were the subsequent writers on the Christ-impulse, it was not the mere word that mattered; and when they used a word, they did so with a specific object. Notice, when the writer of St. John's Gospel used the word 'Word' itself, when he used this word and no other, he did so with the very aim which I have now described.

These things are intimately connected with the evolution of mankind. The evolution of mankind is calling out to be recognized in its deeper forces. That, once and for all, is the task of our time. We therefore will now study, above all, the things that are connected so significantly with the great and thoroughgoing transformation which was inaugurated for mankind at the time of the Mystery of Golgotha, and from which in the sequel many other, smaller transformations have ensued.

## **On the Mysteries of Ancient and Modern Times 2**

IN the last lecture I tried to describe the course which was taken during the 19th century and on into our time; I showed how the knowledge and awareness of super-sensible impulses working in World-evolution was more and more exterminated, I tried to illustrate this by an example which is especially significant for us, namely, the complete misunderstanding of the Mysteries. We saw that there existed until the end of the 18th century a clear and distinct consciousness of the fact that there is a super-sensible essence behind the world of things sensible — behind those entities which man can reach with his ordinary, every-day intellect. Moreover, until the end of the 18th century there was a consciousness of the fact that it is necessary, somehow to bring the human soul into direct connection with this super-sensible world,

I pointed out the great contrast between such ways of thought as those of Louis Claude de Saint Martin, and of Dupuis. In Saint Martin we still find a consciousness of ancient truths of the Mysteries. This was possible for him, inasmuch as he was himself, in a certain sense, a pupil and successor of Jacob Boehme.

In Saint Martin, therefore, whose ways of thought still had great influence at that time, we found the declining aspect of the consciousness of the 18th century. In Dupuis, on the other hand, we found the other aspect — the rise of the way of thinking which was typical of the 19th century. This latter way of thinking is convinced that all Mystery-revelations are fundamentally based on error or deceit ; and that no man is truly enlightened unless he does away with all that pertains to the truths of the Mysteries, and restricts himself to a science purely and simply founded on the world of the senses, and on the intellect which depends upon the senses. Then we pointed out that in contrast to the materialism which was subsequently developed in the 19th century, which was fundamentally Philistine, the materialism of Dupuis still had a certain greatness, freshness and freedom.

In a certain sense, the whole of the evolution of the 19th century — and reaching on into our time — stood under the influence of this rejection of all things super-sensible. Efforts were made, it is true, from one side and another, to introduce some kind of connection between the human soul and the super-sensible. But these attempts either remained in the most restricted circles, or else they worked with

antiquated or otherwise inadequate methods. It was in fact the task of the 19th century to develop a certain fund drive man more and more into things utterly contrary to the wholesome evolution of the last three civilisation-epochs which the human race has still before it on the Earth.

We shall see the Mystery of Golgotha in the true light, if we recognise in it that which must compensate and balance the harmful forces which are arising from these quarters: All that the Mystery of Golgotha can bring about, is such as to counteract that which proceeds from these forces. The latter cannot be rightly paralysed in any other way than by intelligent devotion to the Mystery of Golgotha. The mere narration that the Mystery of Golgotha took place at the beginning of our era — the mere repeating of the Gospel story as interpreted in the ordinary Churches of to-day — is ineffective in this sense; for it implies the fundamental prejudice that Revelation was only possible at the beginning of our era. Revelation continues. Christ Jesus is always present. The spirit and the outlook, recognising Christ Jesus as ever-present, is precisely that Christian spirit which can be gained through anthroposophical Spiritual Science. But this requires us to make ourselves acquainted in all detail with the real impulses that are connected



with the Mystery of Golgotha. We must learn increasingly to recognise that which lies hidden in the Mystery of Golgotha.

One such truth I have recently pointed out. Whatever a man undertakes — not as concerns his own individual, personal Karma, but in the whole context of the social, ethical, historic working of mankind, is subject to a certain law of historic evolution, namely this: That which is done in a given year, when, as a thought, it springs forth from man, has — so to speak — a Christmas character. This, as I said, refers to the effects of our deeds in the whole nexus of the social life; not to our personal Karma. If I manufacture a pair of shoes, needless to say there is something in this act that rays back, so to speak, into my personal Karma. That is a stream by itself. But I manufacture the shoes for another human being; and inasmuch as I do so, I am already working socially. No doubt an elementary process; and it is a long way from this to the measures of political and social life on a large scale. Nevertheless, everything that lies along this line belongs to the realm of those things which become effective after 33 years. And after the 33 years — when a seed which has thus been planted has had time, as it were, to ripen, — then it goes on working. A seed of thought or of deed takes a whole

human generation — 33 years — to ripen. When it is ripened, it goes on working in historic evolution for 66 years more. Thus the intensity of an impulse planted by man in the stream of history can truly be recognised in its working through three generations, that is, through a whole century.

Now the fixing of the two outstanding festivals of Christianity — Christmas and Easter — has been done in a very significant way. Christmas is a so-called immovable Feast, coinciding approximately with the Winter Solstice. Easter is a movable Feast. Christmas is fixed because, as you know, it expresses a certain cosmic fact — a fact we cannot bring before our souls too often. It is prejudice to suppose that our Earth is no more than what Geology and Physics, Mineralogy and Geophysics, are prepared to recognise. The Earth in reality is a mighty spiritual organism. We live not only on a mineral Earth, surrounded by an airy atmosphere; we live within the mighty spiritual organism, Earth. This spiritual organism has, in a certain sense, an ascending and a descending life. It sleeps in Summer-time; its deepest sleep is at the time when the Summer Solstice has occurred, that is, at the time when — for us — the days are longest and the nights are shortest. Man's sleep is only determined by time; the sleep of the Earth is also determined by

space. The different places on the Earth sleep differently. But I will only touch on that. It is in Winter that the Earth has its true waking season; then it is that that which we may call the intellect of the Earth is most active.

Herein lies the deep meaning of the Christmas Festival. It is to remind us that when the shortest days and the longest nights are with us — for the place where this is so — the Earth is most wide-awake. So, then, it is, for one who truly recognises the Christmas Festival: he should seek for the Earth-intellect, even as it can be found in the deep depths of the Earth, — just as the Christ-Child is found in a stable, or in a cave or grotto, according to the various conceptions.

Christmas is therefore an immovable Feast. Easter, on the other hand, is movable; determined by the positions of the Sun and Moon. Thereby the Easter Festival becomes the symbol of cosmic events beyond the Earth; it is, as it were, a spiritual, if celestial Festival. Materialistically minded people, as I have often pointed out, have not refrained from attacking this mobility of Easter, for the simple reason that it brings disorder into the Philistine, bourgeois order of the 19th century. I myself have often been present at discussions, notably on the part of astronomers, where

it was advocated that Easter should be fixed in a purely pedantic and schematic way, say, on the first Sunday in April. From the 19th century point of view, many reasons no doubt could be adduced in favour of a fixed Easter. After all, you need but think of this: The movable Easter is completely in accord with the cosmic Book of the New Testament; it is at least in accordance with the spirit of the New Testament. But in the 19th century, and in a preparatory way even before that, there was another book which became far more important than the Gospels. People may not always admit it, but it is so. The book which became more important than the Gospels is the one on the first page of which [in German-speaking countries] the words '*Mit Gott*' are always printed, though needless to say, only the ungodliest matters are entered in it, namely the figures under the respective headings *Debit* and *Credit*. In other words, it is the business man's ledger, on the front page of which — so far, at least, as my experience goes — you always find the inscription '*Mit Gott*,' although its contents are as I said.

This book, naturally enough, is thrown into no little disorder by Easter falling on a different date each year. It would be far easier to keep it in order if Easter were fixed. The proposal has often been made in one

form or another. It is in fact the attack of materialism on one of the last and outermost ramparts of a spiritual view of the world, — on the arrangement of Easter according to the heavenly constellations of the Sun and Moon.

But there is a yet deeper meaning in it, that the time between Christmas and Easter is made to vary in successive years. We know that the Christmas Festival, properly speaking, belongs to the Easter Festival that follows 33 years later. This indeed is a fixed period of time, representing as it does the time, required for the working out of world-historic seeds. But there is another thing which is not so fixed, namely the following: Certain impulses — we may describe them here as Christmas-impulses — take place in a given year; others again in the next year, others the year after, and so on. Now the successive Christmas impulses in historic evolution are by no means all of equal intensity; some of them work more strongly, others more feebly. It may be, for instance, that the impulses laid down in a given year have less incisive power for the 33 years that follow, than the impulses of the next year have, for the 33 years which follow it in turn; and so on. Precisely this fact is indicated, in that the time between Christmas and Easter is longer or shorter as the case may be. Thus, even this mobility

of Easter calls our attention to something which a man ought well to study, if he would truly understand the working of events in history.

Now you may raise the question: How shall man gain any idea, how strongly his impulses will work into the next 33 years? Can he gain any conception at all, as to whether his impulses are working in a favourable or in an unfavourable sense? Undoubtedly the answer to such a question is immensely difficult for our Time, inasmuch as this Time suffers from abstraction as from a terrible and insidious disease. This age only desires, wherever possible, to understand the Universe with a few abstract concepts; it would fain be removed as far as can be from any comprehension of events with the full human being, or from a living human experience of Time and of the streams of Time. If you will only recognise, as a true Science of the Heavens, what modern astronomers can calculate with their quite abstract mathematics, it is no doubt impossible to stir your heart and mind into a full and living interest in these calculations of an abstract mathematics. Yet this is what humanity needs to evolve once more. It is necessary for mankind that we should no longer merely devote the intellect to the things we do. We should know that our very heart's blood is united with every action we perform, be it the most trivial and

everyday. This is sincerely possible if we are prepared to enter earnestly into Spiritual Science, — into what Spiritual Science is and what it can be. It is quite true: it man who only wants to enter into things with abstract intellect (unless they fall within the narrow circle of his own selfish or family affairs), — he will not easily find the way to unite his heart's blood with the things he wills and does. Yet this is precisely the mission of Spiritual Science: to widen out the souls horizon, to extend the circle of interest over far wider domains than is possible under the influence of the materialist abstractions of the 19th century. What mankind needs is, above all, this widening of the sphere of interest, and there is only one way to attain it: to fill the human soul again and again with Knowledge, which — as we have seen once more during the last week's lectures — *can* be widened out in our time far beyond the limits of the senses and the sense-bound intellect, or of the life between birth and death. Knowledge to-day can be widened out beyond these frontiers, — out into the Universal All, which, as we know, we share in common with those human souls who arc in the realms between death and a new birth. We cannot learn to know these human souls unless we also learn to know the other aspects — those other aspects through which human beings have to live between death and a new birth. No doubt the

thoughts about life between death and a new birth were far remote from the Philistine science of the 19th or even of the 20th century. They could not have been more remote; for this epoch believed that the only salvation lay in piecing together by intellectual association all that the senses can afford.

From this point of view Spiritual Science is indeed in sharpest opposition to the ideal of the 19th century. Spiritual Science must emphasise most vigorously the turning of the soul towards the Spirit, even as the 19th century emphasised the turning of the human soul away from the Spirit. And as I have already pointed out during our recent lectures, the two fundamental pillars of the Christian understanding of the world, — namely the Immaculate Conception of Christ Jesus, and the Resurrection of Christ Jesus — can be none other than nonsense to the natural-scientific age. Spiritual Science, on the other hand, must turn again quite definitely to these two basic pillars of the Christian world-conception.

The Roman Catholic Church has acquired a certain habit of speech whereby it is able to get away from many important problems which are contained deep down within the womb of its evolution. The Roman Catholic Church will, speak, for instance, of the



Immaculate Conception of the Virgin Mary; but it will not be prepared to look for those spiritual forces in the soul whereby the fact of the Immaculate Conception would be made intelligible. If you ask the enlightened theologians of the Roman Catholic Church about the dogma of the Immaculate Conception, you certainly will not expect them to enter into a discussion such as must be brought into flow once more through Spiritual Science. They will tell you something like this: — You must rise from the idea of the woman Mary to that which the woman Mary has really become in the course of evolution, namely, the Church; The Church in reality represents the Virgin Mary. This being granted, it goes without saying that the Virgin Mary, the Church, perpetually gives birth to the Christ. Through the Holy Spirit, the Church must perpetually conceive the Christ. That is to say, the Church is under perpetual inspiration from the Holy Spirit, and that which the Church reveals is none other than the Word, the Logos.

This is the perfectly correct Catholic doctrine. In Holy Catholic Church the inspiring Holy Spirit kindles the eternal Word — the Word which was in the beginning, and which is born throughout all time by Holy Church, the Virgin Mary. It is the correct and familiar Roman Catholic theological conception. You

may tell me that one hears very little said of this. That is quite true, and for the 19th century it was just as well that there was little said of it. But the idea was all the more effective among those who were still able to be saved from the impulses of materialism.

These three, — the inspiring Spirit, the Virgin Mother, and the Logos or the Word — must of course be maintained; they must be sought for through Spiritual Science also. And would say, in an Imaginative form did endeavour to point out these things during my recent lectures, when I described the transition from the old Mysteries to the new. I said that Antiquity only got so far with its Mysteries that it was able to revere, in Pallas Athene, the Virgin Wisdom, Pallas Athene is indeed a virgin figure; but within the ancient epoch this Virgin Wisdom did not give birth to the Logos. This is precisely the characteristic feature of ancient Greece, for example; it stops short at the Virgin Wisdom, whereas the new Age passes on to the Son of the Virgin Wisdom — to the Logos, which is there on the physical plane through that which represents it: the human word, human speech or language. For human speech may truly be regarded from the point of view of its connection with Wisdom. In earthly life of man, Wisdom lives itself out through human thought. The air that is breathed out through

our larynx, configured through our larynx and its movements, is wedded to the Wisdom that dwells in our thoughts; and the content we have to express is the inspiring Spirit. Every time you speak — no matter how profane the impulse of your speaking is — you have expressed earthly representation of the Trinity. The thought in your head, and the configured air that passes through your larynx, — these two are wedded and united under the influence of the Spirit (that is to say, when you are voicing things of the sense-world, united by the percept itself).

It is indeed the earthly expression of the Trinity. And the Divine, the spiritual Trinity, must stand behind it, — the all-embracing Wisdom which becomes Teaching for mankind, and which expresses the Universal content. Anthroposophical Spiritual Science cannot admit or confess its faith in any earthly constitution; for an earthly constitution, whatever it might claim, would be unfolding mere claims of power. Anthroposophical Spiritual Science takes the Virgin cosmic Word in real earnest.

If we think in the sense of anthroposophical Spiritual Science, then, in this content of all that is brought forward by this Science, we see not a mere sum of abstractions or abstract ideas but a living entity that

fills us and enfills us; For it can even fill us in our soul with active impulse. Thus it becomes the Word, the Teaching, not in a mere scholastic sense. For spiritual-scientific Wisdom grows to be of service in the social life. The Word itself becomes of social service, And the content which it expresses — brought down from super-sensible worlds into the world of sense, so to be the underlying basis of our impulses of action — is the inspiring Spirit. Thus I would say: We look for Pallas Athene, the Virgin Wisdom, the Virgin Wisdom of the Cosmos; but we also look for the Son who is born of her, who finds expression in this: that in all the things we *do* and *will* in the social life, the Virgin Wisdom is working with us, giving us that which becomes the guiding impulse of our willing and our doing. Then we express the Spirit — the Holy Spirit, the Supersensible — in our sense-perceptible actions on the physical plane.

All this implies that the Wisdom which we have to seek in the sense of Spiritual Science, must have a virginal character. Perhaps you will ask, is there any sense or meaning in this? Is it not mere talk, so many figures of speech.

There is indeed a meaning in it — important, significant, immense. Namely the following: Man turns

his senses to the outer world. That is his proper task; for to this end he is placed into the world. What the senses as such receive, can only be naive and innocent; for the animals too receive it, and to the animals we cannot apply the ideas of 'should' or 'should not.' But man must go farther than that. With his intellect he combines and associates the things he perceives. What is the significance of this associative intellect? The Physical Science of to-day already gives an answer to this question (I mean, however, the Physical Science itself, and not its learned representatives).

The combinatorial, associative, intellect, and all that man thinks out concerning the impressions of his senses — his perceptions — is something that arises out of his own inner nature, and moreover, out of a comparatively lower part of his nature. Man is exceedingly proud of his brain, notably of the frontal portions. For a true Science, however, the frontal portions of the brain are of far less value than the portions that lie farther back, For the frontal portions of the brain are in their essence no more than the transmuted organ of smell. To be clever, in the sense of Physical Science, is to have developed the olfactory nerves, as man, to such an extent that you are equipped with good association-nerves. These nerves

are then effective instruments for the associating or combining of sensory ideas. To be clever, in the materialistic sense, is to have a good metamorphosis of that part of the brain which, in the lower creatures — the animals — is connected with the nose. It is, so to speak, to be well “on the scent” in the associating of ideas. These things have indeed occasionally been pointed out by men who had a healthy faculty of insight and penetration. One need but think of this: if you have a sound feeling of such matters, you cannot but say that to be “sharp” or clever on the physical plane, is, in its essence, to have a peculiarly developed “scent” or sense of smell — transplanted into the human realm. It is, in a very real sense, to be able to “sniff things out,” Thus the Physical Science which has arisen by association of ideas is the mere outcome of human beings “sniffing things out” on the physical plane. This may be said in an absolutely literal senses. In so doing man can arrive at all manner of constructions of atomic processes, all manner of ideas of chemical and physical laws, and the like. But it is wide of the mark to pretend that there is anything very lofty or highly developed in these things; they are but the result of a metamorphosed sense of smell.

I said: Even Physical Science bears witness to this fact. You may convince yourself of what I have told

you, from the physiological and anatomical facts. Unhappily, the transmuted olfactory sense, or “nose,” of our scholars is not yet quite adequate to draw this conclusion, so they must continue “nosing about” till they are able to draw this conclusion, too!

Among those who had healthy human feeling of this fact was Goethe. Goethe said something highly significant from this point of view. As I have shown for many years past and along many different lines, Goethe demanded quite another trend of Physical Science than that which actually arose in the 19th century and continued into our time. He wanted to have expunged from scientific research what is indeed quite justified in ordinary life; he wanted it radically expunged from our research into Nature. Goethe comes back to this point again and again. The thing that he wished to have expunged was precisely the combining, the interpreting, the putting constructions on the facts perceived with the senses. He wanted to have the sense-perceived facts simply described according to their own nature, as pure phenomena; he wanted to refer the sense-perceived phenomena to their archetypal phenomena, — the “*Ur*-phenomena.” He did not want constructions put on them with the intellect, theorizing and inquiring as to what might lie behind them here or there.

There is a wonderful saying of Goethe's, a saying that throws a vivid light on his entire World-conception. "The blue of the sky," Goethe once said, "is in itself the Theory; you should not look for anything behind it," It was the pure perception, the pure vision of things which Goethe wanted men to seek. As to the intellect, he would only have it used to put the phenomena together in such a way that they would voice their own secrets. He wanted a Natural Research free of hypotheses and intellectual constructions. This is the very method of his Theory of Colour. People have failed to understand the fundamental point. Goethe wanted the associative intellect to refrain from putting constructions on the sense-impressions; he wished it to take another path. It amounts to this in other words: He wanted to make the human intellect — the human faculty of intellectual association — virginal, even in Natural Science. He wanted to take away the unchaste quality it has, inasmuch as it has suffered the Fall, so to speak, whereby it is now a mere transmuted organ of smell. For it is so indeed: The one part of the Fall is the event which we can place in the primeval epoch of which I have so often told you. But there was also a sequel to this "Fall into sin." Again and again in their subsequent evolution, the organs of man took on a lower level than they should have had. The associative



intellect of man is indeed subject to the Fall, inasmuch as it is working in the outer physical world.

For the outer physical world it is quite justified. This physical intellect cannot but be bound to the transmuted organs of smell. It must be so, just as for the outer physical world physical sexuality and reproduction must exist. In Science, however, we should seek the virginity of the intellect; — That is to say, we should loosen the intellect from the functions it performs when, as it mere transmuted sense of smell, it combines and associates the sensible objects. The blue of the sky should not be interpreted in the sense of Physical Science (Newtonian physics), as you will find it to-day in every textbook of Physics. The blue of the sky itself is Theory in Goethe's sense, — that is the true conception. In this sphere, too, rightly to understand Goethe is to see in him that personality who wanted to work entirely in the spirit which is also the spirit of Spiritual Science. Goethe thought consistently, right into the sphere of Natural Research. In Natural Research he demanded only those theories that go to the "*Ur-phenomena*," the archetypal phenomenon. He did not want all manner of atomic theories, — theories of ions and electrons, theories of gravitation and the like — deduce by the combining intellect from the phenomena. Inasmuch as he

thought thus, in Physics itself Goethe was pointing to that which I desired to point out when I referred to Pallas Athene as the representative of Wisdom. Thereby alone, we begin even in the realm of Natural Research to turn to the Son. We only begin to do so when we free the Mother from these intellectual constructions, and turn to the vision of the pure virgin "*Ur-phenomena*."

Herein you see what a deep earnestness and significance is really contained in that which we may call Goetheanism. I simply wanted to point out to you, how — quite apart from the prevailing culture, so-called — even in the 19th century the impulses that lead in the other direction were there. Let us be mindful of this fact. Then, too, we shall interpret truly the requirements of the present time, and out of these requirements we shall derive the true and the right impulses. We live in a time of catastrophe. It would, of course, be wrong to imagine that that which is catastrophe in the Christmas sense must necessarily be catastrophe also in the Easter sense. Indeed, from the catastrophes of to-day the very opposite, the greatest things of human evolution, can result, — if only humanity finds ways and means to learn from them, and with straightforward sense and vision to observe what has taken place.

If I bring forward such ideas, which may be remote from the thoughts of many of our friends, it is only to point out again and again the important fact, that in our time we must not seek in a comfortable way to work with the old concepts and ideas, but strive in all earnestness towards new ideas and new perceptions.

What is it really underlies such a tendency as Goethe's, not to apply the combinatorial intellect to the outer phenomena, but to recognise the latter in their virgin nature; It is none other than this: that when we do so, we are not letting the intellect suffer the Fall into sin, by all manner of intellectual combinations, of atoms and groups and complexes of atoms, and ions, and gravitation, and so forth. We save the intellect from mingling with the outer sensual nature, to give birth to materialistic theories. When we do so, the intellect turns in the other, in the spiritual direction, and gives birth to the Son — that is, to the spiritual-scientific teaching which leads at length to a real understanding of man, of the whole man. For, as I told you in these days, the ancient Wisdom only led up to a certain point. Man, as it were, was not included in the wisdom of the middle epoch, — the fourth PostAtlantean epoch. To-day we have the task of understanding man, by a true grasp of spiritual facts.

Humanity should really be pining for concepts, new ideas. We must bring this fully to our consciousness. And if we ask to-day. What thoughts will be the best Christmas thoughts, what thoughts will bear the best fruits after 33 years, the answer is: they will be those thoughts which take their start from seeking honestly and uprightly for a new grasp of the world, a new grasp of reality. To develop a longing for what the world has to reveal in the new sense will be the best of Christmas thoughts; — not to want to remain contented with the old. Alas! to this day it is an all-pervading impulse of mankind, to stop short at the old, because humanity can with such difficulty bestir itself to draw forth, from the inmost being of the soul, that which shall be made known by human lips. Man to-day can only rightly develop his task as man if he unfolds the will, down to the very centre of his being, to be genuine and true, — not only trying to ponder on the old things, but to make the new — the new that must be drawn out of the very depths of being into the content of his faith and action.

In thoughtless and inane repetition of what others say, one need not go so far as yonder politician who, wishing to send out into the world a great political manifesto in the year 1917, took up an old political *Pronunciamento* of the year 1864, and copied it

almost word for word. Truly, one does not need to think very deeply if, as a dominant politician of 1917, one merely takes an old Brazilian document and copies it sentence by sentence, and places it before the world as though it were a great revelation. Truly, one need not go so far as this Woodrow Wilson, who actually contrived to fabricate the “highly important manifesto” which he sent forth a short time ago, by copying almost word for word a manifesto of the Emperor of Brazil of the year 1864. But it is necessary to see things in their true form and aspect, even such wretched details as this. One would be almost overcome with pity for poor mankind, when men are taking seriously things which if seen in their true light can only represent the most appalling untruthfulness and perfidy, passing throughout the world to-day.





I do not say this to make any attack, — nay, not even to criticise; but to awaken the sense of people, that they may open their eyes at length, and see with open eyes what is happening. Occasionally, nowadays, we see the world worshipping as greatness things that are merely absurd and laughable. These are precisely the things we must see through. If we develop the will really to see into things, then we shall also develop the Christmas thoughts which will become the true Easter thoughts. For we may even say, paradoxical as

it may sound: the more full of pain and suffering this present is, the greater the fruits it can bear for the future.

A time like ours stands most in need of the poet's word not finding fulfilment in it, — I mean the word of the poet who said that "a great Time finds but it small and petty generation."

Full of pain is our Time, yet great it can be; and in a certain sense, it must find the men who can think greatly. But they will not be the Wilsonians!

### **On the Mysteries of Ancient and Modern Times 3**

THE Christian consciousness of to-day is still aware  or can, at least, still be aware  of two poles, representing as it were the outermost extremes of world-outlook. The two poles to which I refer are the Christmas secret and the Easter secret. To begin with  even if you only compare them outwardly  it will strike you at once that the Christmas secret is really the secret of birth; it represents the birth of Christ Jesus, and therewithal attaches itself to the secret of birth in general, the Easter secret is connected with the secret of death, inasmuch as it is a festival associated with the death of Christ Jesus. Now birth and death are the two boundaries of human life, as it runs its course within the physical body. Thus, in truth, we may say: over against what stands before man as the visible part of his being, birth and death veil from his sight the invisible part; they are the two gateways to the invisible world.

In the festivals of Christmas and Easter, two gateways to the invisible world are thus made the basis of the Christian year; and inasmuch as this is so, the Christian world-conception is indeed connected with the Mysteries of all the World. Wherever we may

look among all peoples and in the most varied regions of the Earth, we find Mysteries everywhere associated either with the secret of birth or with the secret of death, Not that it lies so patently at hand in every case; the inner connections are not always visible at once. , Thus, certain Mysteries (I am only referring now to post-Atlantean time) were connected with the secret of birth in a more indirect way. I refer to those Mysteries which place into the very centre of their life what the profane world calls the Sacred Fire; Sacred Fire is very different from what the profane world can understand. It is essentially Man himself the super-sensible Man who underlies the human being of the sense-world. What is it that the profane world knows as the Sacred Fire (or, as we might also call it, the Sacred Warmth)? What is it in reality, when they revere this Fire? It is a symbol of the super-sensible Man. It is that which descends through birth from spiritual heights to grow and evolve in its physical body. It is the invisible or super-sensible Alan perceptible, however, to an old atavistic clairvoyance!

This, then, is the type of the Mysteries which takes its start from the super-sensible Man who underlies the man of the sense-world the super-sensible Man who passes through birth to clothe himself with a sensory garment. This is the type of Mystery which afterwards



passed over into the secret of Christmas; it is essentially the Mystery of birth.

Less hidden, we may truly say, is the other kind of Mystery, ♦ that which belongs to the secret of death. While the former is associated with Fire, this kind of Mystery is associated with the Light. Here too, however, as in the case of Fire, something quite different is meant by ♦the Light.♦ ♦The Light♦ refers to that which speaks to man at night-time when the star-lit sky sends him its language of Light. All astrological Mysteries in ancient time were in reality Mysteries of Light, ♦ in the times, I mean, before the arrival of the Mystery of Golgotha, Only, here again we must remember that the ancient Astrology was not pursued with the abstract calculations of to-day, but with an atavistic clairvoyant power. Man did not merely observe the mineral-physical world of stars above him; in those most ancient times, he had an organ with which to behold the secret of the constellations, It was, especially, a customary art in certain Mysteries of olden time, to observe the Moon establishing its various positions through the constellations of the Zodiac. They knew that when the Moon was shining from the region of the Pleiades, or from Taurus, it signified something quite different than if it were shining from some other region of the sky.

Likewise the other planets in their several constellations were brought home to the consciousness of men. It was, however, a very different consciousness from what has remained to us in this materialistic epoch. They knew, moreover, that the Mystery of human death is connected with what is thus spoken to man by the starry constellations. Throughout the ever-changing association of the fixed stars with the several planets, they saw the expression, as it were, of a language which he who sojourns in the body hears from the Earth, while at the same time the souls of the dead perceive it from the other side. They were clearly conscious of the fact that when a man gives himself up with devotion to the language of the stars, he lives in that element which receives the human being when he passes through the Gate of Death.

They looked on birth as on a Question, in those ancient times; and the old kind of Mysticism ❖ that is, the experience in consciousness of the invisible or super-sensible Man ❖ was intended as an answer to this question. What the stars were speaking through their constellations, ❖ they did not regard it as a mere outer fact, to be summed-up as we are wont to do. No! in the times of the old Mysteries ❖ the Mysteries of the Stars, the Mysteries of Light ❖ they regarded the

starry constellations as a Question, and human death as the real answer thereto. (Even as birth was associated with the super-sensible Man, so was death associated with the constellations, Hence we may truly call the ❖Mysteries of Fire❖ the Mysteries of Birth, the Christmas Mysteries; and the ❖Mysteries of Light❖ the Star-Mysteries ❖ the East Mysteries, the Mysteries of Death. And we may add: those Mysteries which afterwards merged into the real secret of Christmas, are the ones which really underlie all that humanity possessed by way of Mystery secrets, before Golgotha, in ancient India and Egypt. Chaldea and Western Asia was more the soil for Easter Mysteries ❖ that is to say, for a Science of the Stars.

In Western Asia, especially among the so-called Iranian peoples and notably in the 3rd post-Atlantean epoch, the Science of the Stars was well developed. Only we must conceive that in the earliest times man had an exact super-sensible vision of the entity which clothes itself at birth with the physical body, just as he had on the other hand a direct vision and perception of the language of the stars. As I have often said, when ancient charts depict all manner of Beings in the Heavens, such Beings are no mere figment of human fancy. They are the image of what the old atavistic clairvoyance actually saw in the starry sky; for the old

atavistic consciousness did really see the human being in connection with the entire Universe. This consciousness was thoroughly aware of the truth that the cosmos is a self-contained organism ♦ in which organism we, as Man, do live and move and have our being.

This consciousness, needless to say, has been lost. It must be regained by mankind in course of the 5th post-Atlantean epoch; and that, in all essentials, by the two streams aforesaid ♦ the streams of Star-wisdom and of Mysticism ♦ finding one another once more. In ancient times they could appear distinct ♦ two separate poles, as it were. In our time it must be possible to unite the Christmas and the Easter Mystery in one; to see them as the two sides of one and the same Being.

When we transplant ourselves into ancient times of human knowledge, we find a clear awareness of the fact that the Zodiac is not only to be found up yonder in the Heavens, but that man too carries within him the same law and principle as is represented for example by the Zodiac, ♦ that is to say, by the farthest circumference of the Universe of the fixed stars.

You know that in olden times not only certain places in the Heavens were thus named, as Aries and Taurus, Gemini, Cancer, Leo, etc., but the human being too was membered thus: head = Aries; neck = Taurus; the two sides of man in their lateral symmetry = Gemini; the chest and ribs = Cancer; the heart as Leo, and so on, Man bears microcosmically within him the several regions which are also the fundamental places of the Heavens. This connection of microcosm and macrocosm was deemed most essential in those ancient times. Man, as it were, bore within him the Heavens of the fixed stars, by virtue of the Zodiac which represents it. It was said, of old time: When a man uses his larynx in speech, there sounds forth from him the same cosmic stream which flows down to us from the cosmos when the Moon is shining from the Pleiades. They felt the kinship of the Light and of that which the Light carries down when the Moon is shining from the region of the Pleiades, ♦ they felt the kinship of this macrocosmic stream with that which issues from man when he makes use of his larynx. So too with the Sun. So too, they felt Man penetrated with the same law and principle that works in the planetary system, yet with this difference: ♦ They knew that the system of the fixed stars corresponds to fixed places in Man, namely, the Ram to the head, the neck to the Bull, and so on. Fixed portions of the human being

were thus associated with the heaven of the fixed stars. Those organs on the other hand which represent, as it were, the mobile element in man, sending the saps and fluids throughout man's nature, were connected by them, and rightly, with the planetary system. Man is himself, as it were, a heaven of the fixed stars, and he carries a planetary system within him. Thus in the oldest Mysteries they conceived an intimate relationship as between Man and the whole cosmos.

To perceive the full scope and range of this matter, must, however, also bear the following in mind. In man we have the several constellations like fixed places ♠ Aries the head, Taurus the neck, and so on. Thereby, man stands in a certain relation ♠ a quite individual relation ♠ to the starry heavens. Assume for a moment that a man is born to-day in the Spring, when the Sun rises in Pisces. Pisces will be quite especially determined by his inner system of fixed stars. Now Pisces is associated with the feet, ♠ that is to say, with what man experiences through his feet, inasmuch as he is born in the Spring, when the Sun rises in Pisces, a man is born with that part of his being which corresponds to this particular constellation to the Sun. If he were born at another season of the year, his constellation would be less in accordance with the

cosmic constellation. Nowadays, this attunement or non-attunement of the human being is determined according to certain hard-and-fast schemes. In the ancient Mysteries they felt in a very living way the peculiar unison, the sounding-together of the human constellation after birth with the heavenly constellation.

Now you will bear in mind that a very special constellation existed in the age of Aries, precisely in the Mystery of Golgotha. For at that very time the whole of mankind, with that portion of the human being which corresponds to the head, was in harmony with the constellation of Aries in the Spring. Here was another reason why those who knew the Mysteries felt something quite peculiar in this correspondence of the human constellation of the head with the constellation of the Cosmos. Man is related, through the head, not with the Earth but with the Cosmos. Through the head, therefore, he is especially adapted to receive the forces of the Cosmos. With his head ♀ that is to say, with his Aries ♀ he reaches out into the Cosmos. What constellation will therefore be the most favourable one, of all that can exist in the Cycle of 25,920 years in which we are now living? Precisely that, in which the constellation of the Ram is with the rising Sun in Spring. In short, I wish to indicate this fact. They



studied Man in his whole being, in his attunement with the macrocosm. They studied this especially because they were well aware how much depended, even for earthly events, on this attunement of Man with the macrocosm.

They perceived the manifold secrets of these constellations of the stars; and they always knew that with every secret of a starry constellation a human secret is connected. More and more, they tried to express how each secret of the stars is connected with an inner secret of Man. It is remarkable how far they got in this direction with their ancient science. We see it in the Pyramids. Even if crudely studied, the structure of the Pyramids proves to contain all manner of secrets. Take the length of the four basic sides, forming the plan of the Pyramid; compare it with the height. It corresponds exactly to the proportion of the diameter of a circle to its circumference. It is a true correspondence to a large number of decimal places. But it not only applies to things like this. Certain subdivisions in the Pyramids correspond to the Zodiacal sub-divisions of the macrocosm. The weight of the Pyramids ♦ it has only been calculated approximately ♦ is a certain fraction of the weight of the whole Earth. Certain measurements of the Pyramids, multiplied by a power of 18, give you the distance



from the Earth to the Sun. In short, such are the measurements of the Pyramids that they can only be the result of a marvellous and intimate knowledge of the relationships of the stars and the Heavens.

These Pyramids were not really the work of the Egyptians, Whenever conquerors came into Egypt from Iranian countries, from Western Asia, they created Pyramidal structures, The Egyptians learned to build Pyramids from these peoples, peoples who possessed Star-Mysteries; their own Mysteries were not Star-Mysteries, but rather a kind of Christmas Mysteries.





The study of the Pyramids had led to this result, even during the 19th century. Men like Carus declared that the pure study of the Mysteries was enough to show us that there was a Science in ancient times which has since been lost, and which is calculated to make the civilisation of to-day blush for shame, These are Carus' own words, not mine. The humanity of to-day are not very prone to believe that there existed in primeval human times a science  acquired by somewhat different means, it is true  but a true science none the less, able to shed its light into deep secrets of the Cosmos.

But the most important thing is not the mere fact that the Wise Men of those Mysteries were acquainted with such distant cosmic measures or secreted them into the structure of the Pyramids. The most remarkable is quite another thing. It was by no means an abstract knowledge which they had, of man's relation to the Universe of stars. It was a very concrete knowledge ♦ a knowledge whereby Man could feel himself within the whole Cosmos. He knew that with his head, which he turns freely to the Cosmos, he is directly related to the Heaven of the fixed stars. All that appeared to the human being as the secret of the head ♦ the Wise Men of the Mysteries perceived it as the secrets of the heaven of the fixed stars. And it is perfectly true the human head is formed by the heaven of the fixed stars. It is but a materialistic prejudice of to-day to suppose that everything is inherited from the ancestors, ♦ that everything comes from the germ. The germ itself ♦ in so far as it is the germ of the head ♦ is informed and filled with forces, within the human mother, by the heaven of the fixed stars. According to his head, Man is connected with the fixed stars. His head is an image of the whole heaven of the fixed stars. You may read of it from another point of view in my booklet, *The Spiritual Guidance of Mankind*, where I have also touched upon this matter. Likewise on the other side, the rest of the

human organism corresponds to all that is connected with the secret of the Sun. Even in this direction, Man is really of a twofold nature; and this was well known to those Wise Men of the ancient Mysteries who were the keepers of the Star-Mysteries, or Easter Mysteries. Man is a twofold nature: his head is assigned to the heaven of the fixed stars; and the rest of his body, with the centre in the heart, to the Sun.

Now these ancient astronomers (or you may call them astrologers, if you will) knew something else as well. When we observe the stars in their relation to the Sun, we see the Sun gradually remaining behind as against the movement of the fixed stars. Thereby the vernal point keeps on appearing at a different place; the Sun is always being left behind a little. The stars seem to go a little quicker in their annual movement than the Sun. And the strange thing is (though for the old astronomers it was not strange at all ♦ it was a deep and significant Mystery for them) that after 72 years the fixed stars in their movement have sped on exactly a day ahead of the Sun ♦ one day in 72 years.

What does this signify, transferred to Man; For the old astronomers it was fraught with meaning, though for the clever people of to-day, no doubt, it may seem nonsense. It meant that among all other things we

also have in us this twofold, fixed-star and solar nature. With our head we go quicker than with the rest of our body. And when we have lived for 72 years (these things, of course, are only to be taken approximately), our head has gone ahead of the rest of our body by a whole day of stars. That is why the average  as I have often explained from other points of view  human life lasts for 72 years. It can be much longer, of course, or shorter as the case may be; but on the average, the span of human life is 72 years. All this is connected with the duality between the course of life in the head, and in the rest of the human body. It corresponds exactly to the duality of the movements of the heaven of the fixed stars and of the Sun.

So does Man stand as a microcosm in the macrocosm. In those olden times, Man was indeed able to feel himself within the macrocosm, just as our little finger now feels itself to be part and parcel of the organism as a whole. Man was really able to feel himself a member of the whole.

And they considered this the most important thing: to perceive how human life is connected with the secret of the stars. Therefore especially the Mystery of


death, the Easter Mystery, was associated with the Star-Mystery.

The Christian World-conception now had the task of connecting the two together. This must essentially be contained in the concrete development of Christian World-conceptions. The Mystery of birth, the Christmas Mystery, the Mystery of super-sensible Man on the side of birth, must be connected with the Mystery of death, the Easter Mystery, the Mystery of the super-sensible Man on the side of death.

That which is generally known as Science nowadays, concerns itself with birth; that which is generally known as Religion, concerns itself with death. The Religion of to-day lacks any inclination to turn to the super-sensible Man. It sounds a strange thing to say; but the mere fact that Religion still talks of the super-sensible Man does not imply that it has any strong inclination to concern itself with super-sensible Man in any real way. For we can only concern ourselves with the super-sensible Man if we take our start from what was felt most strongly in the ancient Mysteries of Christmas — that is to say, if, taking our start from birth, we find our way through birth into human pre-existence. Therefore the Mysteries of birth laid the greatest stress on the pre-existence — the existence

before birth ♦ of super-sensible Man. The other Mysteries ♦ those that then culminated in the Easter Mysteries ♦ laid especial stress on the post-existence, on the existence of Man beyond death. It is to this latter side that the Religions have inclined, at the same time rejecting the Science that is connected therewith, namely the wisdom of the stars. Meanwhile the Science of to-day, which concerns itself chiefly with problems of descent ♦ with all that belongs to birth ♦ has rejected what leads to the super-sensible Man and to the conscious experience of him, which is true Mysticism.

Thus it has come about that Science on the one hand, by rejecting the super-sensible Man, has become materialistic; while on the other hand Religion, by declining to study the super-sensible Man, has become unscientific, In our time the two are standing side by side, without any bridge between them. Those who seem to represent Religion ♦ though in reality, broadly speaking, they only want to ♦ guard their pounds and talents ♦ ♦ those who call themselves official representatives of the religious faiths, are most annoyed when you speak of the pre-existence of the soul, that is, of super-sensible Man in his reality.

Needless to say, I have been speaking of all this only in the briefest aphorisms. I only wished to emphasise how we must try once more to widen out man's vision, beyond what is immediately present in the physical world. Inasmuch as we have pointed to the two directions in the Mysteries, our outlook has indeed been widened in the two directions in which the sense world must be transcended. For on the one hand we must seek again for the true inner Man, who can only be found within us by the path described in *Knowledge of the Higher Worlds and its Attainment*. That is the one side; and the other is, to seek in a new form for what the stars can say to us. But we shall only find it in its new form if we are able once again to bring into direct relation to the Macrocosm what is there in Man himself. Such is the inner composition a book like *Occult Science*. (Here the attempt is made once more to build the bridge between Man and the Macrocosm. What can be found in man himself, the evolution of man, is connected with that in the macrocosm to which man's evolution belongs. Definite stages in the evolution of man are connected with definite processes in the macrocosm. Thus, in our anthroposophical Spiritual Science we have begun again to look in both directions  to look for the super-sensible man and for the secrets of the

Macrocosm. This also means the building of it bridge, once more, between Religion and Science.

Religion has become void of science. Any one who will, can see that it is so. And, that the science of to-day has become void of Religion, is still more obvious. Quite unconnectedly, the two stand side by side in the so-called civilisation of our time. In this way alone was it possible for such strange errors to arise as I described in these lectures, ❖ errors of which the sharp-witted intellectual theories of Dupuis are a particulate example. (Dupuis, as I said, considered the ancient Mysteries mere error and deceit. He believed that in those ancient Mysteries certain tales were invented merely in order to delude the people, while in reality they had nothing else in view than the mere movements of the stars. Dupuis made the simple mistake of believing that the Ancients could see nothing else in the star-lit sky than a modern astronomer can see; whereas in reality, what the modern astronomer sees in the star-lit sky is precisely equivalent to what the modern anatomist sees in the human body. Just as the corpse is not the man, so too, the content of modern Astronomy is not the real heaven of the stars. Natural-scientific Astronomy is only in its initial stages; it has experienced no more, as yet, than a mere mathematical, mechanical and



summary description of what goes on in the great Universe outside us. Study what is afforded by the Astronomy of to-day; you will find mathematical and mechanical relationships; it is the mere expression of an immense celestial machinery. Meanwhile, all that takes place on Earth (with the exception of the coarsest physical processes), the scientist only seeks to investigate on the Earth itself. Wherever a plant arises, wherever a human being or an animal is born, it is all supposed to be due to inheritance. For it goes without saying, you can in no way apply to man what the modern astronomer finds in the stars. But in real fact there is a mutual interplay between the starry Heavens and the Earth. No seed or germ can arise on the Earth neither the germ of a plant, nor of an animal or man unless it be prepared and laid down by the whole macrocosm.

What does the scientist of to-day? Here is the hen, and in the hen, the egg. It goes without saying: from the egg a new hen is derived, and from the hen an egg again, and thence again a hen. Therefore the scientist follows it up from hen to hen. Whereas the truth is: Here are the starry heavens, here is the hen. The whole of the heavens send their forces, from all the constellations, into the hen; and the germ inside the hen is an expression of the entire heaven of the stars.

It is strange to look into the course of evolution in this respect. A science existed, once upon a time, which might well make the people of to-day blush for shame. It has been lost and ruined. We must be conscious that we are living to this day in the age of a lost science. The first beginnings of a science have been planted again in a new form, and they must be developed. What is admired so much, in the progress of science during the last four centuries, can only justly be admired if looked upon as a beginning. It is only when the bridge is built from this beginning to the real Mysteries of Christmas and Easter ❖ only when this bridge is built, at least for human feeling ❖ that something real will have been achieved.

We should make this thought living in our soul, for this thought alone is prone to unite the man of to-day, in his soul, with the Universe. Every seed is united with the macrocosm; the seeds of the Spirit likewise, Man unites himself with the macrocosm when he tries to receive into his soul a macrocosmic science. To begin with at least in the idea, in the intuition thereof, this consciousness of the macrocosmic connections of Man and the Earth needs to be carried into all branches of life. Our time is far remote from such a consciousness. In this respect, our time is indeed in a certain sense in the reverse position, as compared

with a certain epoch of the past. For we may ask: How could a primeval wisdom of mankind ♦ so great and so far-reaching that this present time could blush for shame to contemplate it, ♦ how could such a science have been lost? We need not wonder very much that it was lost. We must remember that in the evolution of humanity the positive is most certainly connected with the negative aspect. We have often spoken of the progress humanity has undergone by the spread of Christianity; let us not, however, forget that the spread of Christianity ♦ the positive aspect ♦ is also connected with the negative aspect of the same, namely the laying-waste of an ancient culture. Let us not forget that tens of thousands of works of ancient culture were destroyed while Christianity was being spread abroad. Thousands and thousands of symbols in which the Ancient Wisdom had been handed down, were destroyed. People to-day have little conception of the ruthless work of destruction which culminated in the third and fourth centuries of our era. Julian the Apostate still tried to some extent to stem this work of destruction; but the time was against him. He did not succeed. Humanity to-day ought to be well aware how many things were destroyed and lost and ruined in those centuries.

Precisely from such things, we can learn that evolution, so-called, is by no means simple. Suppose for a moment that Christianity had not gone on its way through the world as an appalling destroyer. Mankind would have had to remain in their old state of unfreedom. For the attainment of freedom is after all, only possible by that Impulse which is also the Impulse of the Mystery of Golgotha.

On the other hand, the negative side must not be allowed to get the upper hand. For there exists a certain spirit which has preserved far more the negative aspect of Christianity. It appears in this form to-day: it wants to destroy ♦ this time, in the soul-life ♦ all that arises towards the re-conquest of the Ancient Wisdom. This ought not to be allowed to happen,.To-day, again and again ♦ wherever they have the opportunity ♦ the so-called official representatives of Christianity bring forward this idea: ♦At the time of Christ,♦ they say, ♦in the apostolic age, there were Revelations. To-day no such thing is permissible. Today it is sin or swindle or deceit; it is anti-Christian.♦ To see clearly in these matters is also one of the tasks of today, for every human being who strives for the truth. The striving for clarity is one of the essential tasks for to-day. Alas! in other matters too, clarity has grown befogged by all manner of

feelings which people associate with mere empty phrases. I do believe the healthy feeling of the truth can only be sought and found again along the paths of the Spirit.

Words are terribly misused to-day. Think of all the words that are sounding through the world to-day, and taken seriously as though there were anything contained in the empty words. In this domain, Spiritual Science is no less important as an educator than by its immediate contents. If it claims to be true Spiritual Science, it can never feed men with mere words. Why not? For the very simple reason that you can talk of anything nowadays if you remain at the mere words, if you remain at the mere words, you can talk much about Natural Science. Fritz Mauthner proves, in his dictionary that Natural Science, whenever it claims to become a Science, whenever it goes beyond the mere notification of facts, becomes a science of mere words. And in the science of History there is nothing else than words, for as I told you everything else is passed-through by man in a dreaming condition. And so it is in other spheres. In Politics, go to work uprightly and honestly, and you will probably find still less behind the words than in the other spheres of life. If you hold to the mere words, you can talk a lot nowadays about

Nature and History and Politics and Economics. But you can not talk of the Spirit if you hold fast to the mere words for the Spirit, to-day, is nowhere contained in the words. I mean this in all earnestness. Yet the converse is also true. Namely, in compensation for this, the Spiritual Science of to-day is a real education, for men to grow beyond the prevailing attachment to words.

It is the paramount task of those who believe in Anthroposophy to go beyond the words to the real things; and ♦ as the ♦thing♦ of Spiritual Science is the Spirit itself ♦ this means to go beyond the words to the Spirit. This will be fruitful; this will endow us with new purposes and aims in all domains of life One fruit, above all, it will bear. It will liberate ♦ all those who are willing to be liberated ♦ from the belief in authority; from that credulity and superstition which is so widespread in the humanity of to-day ♦ so widespread that they even fail to notice its existence. Alas! many a bitter experience will still be necessary for poor mankind of to-day to find its way, more or less, on to the path to which I here refer.

The poor humanity of to-day! ♦ it prides itself on the very thing which it most lacks, namely, on freedom from faith in authority, freedom from idol-

worship. In the eyes of him who knows the Spirit, many an idol of the past is worth more than the idols of the present. As to the idols of the present... The conscious man, no doubt, has fallen out of the habit of prayer; but the unconscious man prays to the idols of the present all the more fervently. For in the eyes of him who sees through the evolution of the world, the Woodrow Wilsons and the rest are far more perilous idols of superstition than any idols of the past, The humanity of to-day is far more attached to its idols and superstitions than ever primeval humanity were attached to theirs. Even the clearest signs will scarcely avail the humanity of to-day. Precisely in these things, they are extraordinarily difficult to bring on to the oaths of truth.

The earnestness of the moment does indeed require it again and again. ❖ Even when we bring forward truths that reach out into such far and wide perspectives, we must conclude with such remarks as I have made just now. It is essential to Spiritual Science to serve real life; and that which claims to be serving life nowadays is serving it least of all.

## **Et Incarnatus Est**

A truth, intimately united with human aspiration and for centuries closely associated in the human heart with the festival whose modern symbol is the Christmas tree, is expressed in the words that have resounded ever since the time of the Mystery of Golgotha and that must be impressed still more deeply into the evolution of the earth. This truth, which has shone down through the ages, is associated with the words, “et incarnatus est de spiritu sancto ex Maria virgine” (“and is born of the Holy Spirit from the Virgin Mary”).

Most of the people of today seem to attach just as little significance to these words as they do to the Easter mystery of the Resurrection. We might even say that the central mystery of Christianity, the resurrection from the dead, appears to modern thought, which is no longer directed to the truths of the spiritual world, just as incredible as the Christmas mystery, the mystery of the Word becoming flesh, the mystery of the virgin birth. The greater part of modern humanity is much more in sympathy with the scientist who described the virgin birth as “an impertinent



mockery of human reason” than with those who desire to take this mystery in a spiritual sense.

Nevertheless, my dear friends, the mystery of the incarnation by the Holy Spirit through the Virgin begins to exert its influence from the time of the Mystery of Golgotha; in another sense it had made itself felt before this event.

Those who brought the symbolic gifts of gold, frankincense, and myrrh to the babe lying in the manger knew of the Christmas mystery of the virgin birth through the ancient science of the stars. The magi who brought the gifts of gold, frankincense, and myrrh were, in the sense of the ancient wisdom, astrologers, they had knowledge of those spiritual processes that work in the cosmos when certain signs appear in the starry heavens. One such sign they recognized when, in the night between December 24 and 25, in the year that we today regard as that of the birth of Jesus, the sun, the cosmic symbol of the Redeemer, shone toward the earth from the constellation of Virgo. They said, “When the constellation of the heavens is such that the sun stands in Virgo in the night between December 24 and 25, then an important change will take place in the earth. Then the time will have come for us to bring

gold, the symbol of our knowledge of divine guidance, which hitherto we have sought only in the stars, to that impulse which now becomes part of the earthly evolution of mankind. Then the time will have come for us to offer frankincense, the emblem of sacrifice, the symbol of the highest human virtue. This virtue must be offered in such a way that it is united with the power proceeding from the Christ Who is to be incarnated in that human being to whom we bring the frankincense.

“And the third gift, the myrrh, is the symbol of the eternal in man, which we have felt for thousands of years to be connected with the powers that speak to us from starry constellations; we seek it further by bringing it as a gift to him who is to be a new impulse for humanity; through this we seek our own immortality, in that we unite our own souls with the impulse of the Christ. When the cosmic symbol of world power, the sun, shines in the constellation of Virgo, then a new time begins for the earth.”

This was the belief held for thousands of years, and as the magi felt compelled to lay at the feet of the Holy Child the wisdom of the gods, the virtues of man, and the realization of human immortality, symbolically expressed in the gold, frankincense, and myrrh,

something was repeated as a historical event that had been expressed symbolically in innumerable mysteries and in countless sacrificial rituals for thousands of years. There had been presented in these mysteries and rituals a prophetic indication of the event that would take place when the sun stood at midnight between December 24 and 25 in the sign of the Virgin, for gold, frankincense, and myrrh were also offered on this holy night, to the symbol of the divine child preserved in ancient temples as the representation of the sun.

Thus, my dear friends, for nearly two thousand years the Christian words, “incarnatus de spiritu sancto ex Maria virgine” have resounded in the world, and so it has been ever since human thought has existed on the earth. In our times we can now present the question, “Do human beings really know to what they should aspire when they celebrate Christmas?” Does there exist today a real consciousness of the fact that, out of cosmic heights, under a cosmic sign, a cosmic power appeared through a virgin birth — spiritually understood — and that the blazing candles on the Christmas tree should light up in our hearts an understanding of the fact that the human soul is most intimately and inwardly united with an event that is not merely an earthly but a cosmic earthly event? The

times are grave, and it is necessary in such serious times to give serious answers to solemn questions, such as the one raised here. With this in mind we will take a glance at the thoughts of the leading people of the nineteenth century to see whether the idea of Christ Jesus has lived in modern humanity in such a way as to give rise to the thought: the Christmas mystery has its significance in the fact that man wills to celebrate something eternal in the light of the Christmas candles.

Firstly we will take the words of a writer, Ernst Renan, who has given much study to the personality of Jesus and who has tried to give a picture of Christ Jesus out of the consciousness of the nineteenth century. We will listen to some of the voices of leading thinkers of the nineteenth century. Ernst Renan regarded the cities of Palestine with his physical eyes in true materialistic fashion. He desired to awaken in his own soul, from a materialistic standpoint, a picture of the personality known through the centuries as the Redeemer of the world. This is what he says:

“A beautiful outer nature tended to produce a much less austere spirit — a spirit less sharply monotheistic, if I may use the expression — which imprinted a charming and idyllic character on all the dreams of

Galilee. The saddest country in the world is perhaps the region round about Jerusalem. Galilee, on the other hand, was a green, shady, smiling district, the true home of the Song of Songs, and the songs of the well-beloved. During the months of March and April the country forms a carpet of flowers of an incomparable variety of colors. The animals are small and exceedingly gentle — delicate and lively turtle doves, blue birds so light that they rest on a blade of grass without bending it, crested larks that venture almost under the feet of the traveler, little river tortoises with mild, lively eyes, storks with grave and modest mien, which, laying aside all timidity, allow man to come near them, seem almost to invite his approach.”

Ernst Renan never tires of describing this idyll of Galilee, so remote from the world’s historic events, so as to make it seem natural that in this idyll, in this unpretentious landscape, with its turtle doves and storks, those things could happen that humanity for centuries has associated with the life of the Savior of the world.

So, my dear friends, that truth from which the earth received its meaning, the truth toward which humanity has looked for centuries, is attractive to a

thinker of the nineteenth century only as an idyll with turtle doves and storks.

Ernst Renan proceeds, “The whole history of infant Christianity has become in this manner a delightful pastorage. A Messiah at the marriage festival, the courtesan and the good Zaccheus called to his feasts, the founders of the Kingdom of Heaven like a bridal procession — that is what Galilee has boldly offered and what the world has accepted.”

This, my dear friends, is one of the voices of the nineteenth century. Let us listen now to another, the voice of John Stuart Mill, who also desires to find his way from the consciousness of the nineteenth century to the being whom humanity for hundreds of years, and to the prophetic mind of man for thousands of years, has recognized as the Savior of the world.

John Stuart Mill says, “Whatever the rationalist may destroy of Christianity, Christ remains, a unique figure as different from his predecessors as from his successors, and even from those who enjoyed the privilege of his personal instruction. This estimate is not diminished if we say the Christ of the Gospels is not historical, for we are not in a position to know how much of what is worthy in Him has been added by His

followers, for who among His disciples, or their followers, has been able to think out the speeches ascribed to Jesus, or to imagine a life and personality such as is portrayed in the Gospels? Certainly not the fisher-folk from Galilee, nor even St. Paul, whose whole character and inclination are of quite another kind, nor the early Christian writers. The kind of words that could be added and inserted by a scholar can be seen in the mystical part of the Gospel of St. John, who borrowed words from Philo and the Platonists of Alexandria and put them into the mouth of the Savior, who said many things about Himself of which not the slightest trace appears in the other Gospels. The East was full of people who could have stolen any number of such sayings, even as the many sects of the Gnostics did in later times. The life and teachings of Jesus, however, bear the stamp and impression of such profundity and personal originality that, if we deny ourselves the expectation of finding scientific exactitude, the prophet of Nazareth is placed in the foremost rank of venerated people of whom the human race may boast, even in the estimation of those who do not believe his divine inspiration. As this extraordinary spirit was equipped with the qualities of the greatest reformers and martyrs who have ever lived on earth, we cannot say that religion has made a bad choice" (Made a choice! We even choose in the

nineteenth century!) “that religion has made a bad choice in setting up this man as an ideal representative and leader of humanity; also it would not be easy, even for an unbeliever, to find a better way of giving concrete expression to the abstract laws of virtue than to accept Christ as the model for our way of living. If, finally, we admit that even for the skeptic there remains the possibility that Christ was actually the person He said He was — not God; He never made the slightest claim to that; He would have seen in such a claim as great a blasphemy as would the people who judged Him — but the man expressly entrusted by God with the unique mission of leading humanity to truth and virtue, we may surely conclude that the influences of religion upon character, which would remain after the rationalistic critic had done his utmost against religion, are worthy of retention and, though they may lack direct proof as compared with other beliefs for which better evidence exists, the greater truth and correctness of their morality more than compensate for this lack.”

There we have the picture that the rationalists of the nineteenth century, by denying their own spirit, have given to that being whom humanity for centuries has recognized as the Savior of the world. Let us hear



another voice, the voice of the international spirit,  
Heinrich Heine, and what he has to say:

“Christ is the God whom I love most, not because He is a God by inheritance, whose Father was God who had ruled the universe from time immemorial, but because He had no love for courtly, ceremonial display, although He was born the prince of heaven; I love Him because He was no aristocratic God, no panoplied knight, but a humble God of the people, a God of the town, a good citizen. Verily if Christ were not a God, I would choose Him for one and would much rather listen to Him, the God of my choice, than to a self-decreed, absolute God.”

“Only so long as religions have to struggle with each other in rivalry, and are more persecuted than followed, are they beautiful and worthy of veneration, only then do we see enthusiasm, sacrifice, martyrs, and palms. How beautiful, holy, and loveable, how heavenly sweet was the Christianity of the first centuries, as it sought to equal its divine founder in the heroism of His suffering — there still remained the beautiful legend of a heavenly God who in mild and youthful form wandered under the palms of Palestine preaching human love and revealing the teaching of freedom and equality — the sense of which was

recognized by some of the greatest thinkers, and which has had its influence in our times through the French Gospel” (of Liberty, Equality, and Fraternity).

Here we have this *Heine Creed* which regarded Him, whom humanity for centuries has recognized as the Redeemer of the world, as worthy of praise because we ourselves would have chosen Him, in our democratic fashion, even if He had not already held that exalted position, and because He preached the same Gospel as was preached later, at the end of the eighteenth century. He was therefore good enough to be as great as those who understood this Gospel.

Let us take another thinker of the nineteenth century. You know that I think very highly of Edward von Hartmann. I mention only those whom I do admire in order to show the manner in which the thought of the nineteenth century about Christ Jesus expressed itself.

“We see,” says Edward von Hartmann, the philosopher, “that the spiritual faculties of Jesus could not have achieved such good results without the magic of an impressive and loveable personality. This personality was endowed with unusual oratorical power, but His quiet majesty and personal tenderness

must have been extraordinarily charming to his followers, not only to the men but to the women who made up so large a part of his following, in which prostitutes (Luke 7:37), married women of high rank (Luke 8:3), and young maidens of all classes mingled without discrimination. They were mostly eccentric persons, the epileptic, hysterical, or crazy, who believed themselves to be healed by Him. It is a well-known fact that such women are very prone to project or individualize their religious emotions and enthusiasms onto the person of an attractive male whom they proceed to make the center of a cult. Nothing is more obvious than that these women were of such a kind, and that even if they did not awaken in Jesus the idea of His Messiah-ship, yet it was so nourished by their adoring homage that it struck deep roots. According to modern psychological and psychiatric opinion it is not possible for healthy religious feeling to flourish in such unhealthy soil, and today we would advise any religious reformer or prophet to shake off such elements in his following as much as possible, for they would merely end in compromising both him and his mission."

Yet another voice I wish to quote, the voice of one of the principal characters in a romance that exercised a wide and powerful influence during the latter third of

the nineteenth century over the judgment of the so-called “educated” humanity. In Paul Heyse’s book, *Die Kinder der Welt*, the diary of Lea, one of the characters in the book, is reproduced. It contains a criticism of Christ Jesus, and those who know the world well will recognize in this judgment of Lea’s one which was common to large numbers of human beings in the nineteenth century. Paul Heyse has Lea write, “The day before yesterday I stopped writing because an impulse drove me to read the New Testament once again. I had not opened the New Testament for a long time; it had been a long time since its many threatening, damning, and incomprehensible speeches had estranged and repelled my heart. Now that I have lost that childish fear, and the voice of an infallible and all-knowing spirit can be heard, since I have seen therein the history of one of the noblest and most wonderful of human beings, I have found much that greatly refreshed and comforted me.

“But its somber mood again made me depressed. What is more liberating, gracious, and comforting than joy in the beauty, goodness, and serenity of the world, yet while we are reading this book (the New Testament) we hover in a twilight of expectation and hope, the eternal is never fulfilled, it will only dawn when we have struggled through time; the full glory of

joy never shines, there is no pleasantry, no laughter — the joy of this world is vanity — we are directed to a future that makes the present worthless, and the highest earthly joy of sinking ourselves deep in pure and loving thoughts is also open to suspicion, for only those can enter heaven who are poor in spirit. I am such a one, but it makes me unhappy to feel so, yet at the same time if I could break through this limitation I should no longer be what I am, thus my salvation and blessedness are not certain, for what transcends me is no longer. And then this mild, God-conscious man, in order to belong to the whole human race, departed from his own people with such strange hardness that he became a homeless one — it had to be so, but it chilled my feeling. Everything great that I had formerly loved, even when shrouded in majesty, was yet happily and comfortably linked with my being by ties of human need.”

Here you see the New Testament represented as it had to be if it was to provide satisfaction to such a typical person of the nineteenth century. Thus she says that everything great that she had formerly loved, even when shrouded in majesty, was yet happily and comfortably linked with her being by ties of human need. Because the New Testament contains a power that cannot be described in these terms,

therefore, the Gospel failed to meet the needs of a person of the nineteenth century.

“When I read the letters of Goethe, of the narrow home life of Schiller, of Luther and his followers, of all the ancients back to Socrates and his scolding wife — I sense a breath of Mother Earth, from which the seed of their spirit grew, which also nourishes and uplifts mine own which is so much smaller.” Lea thus finds herself more drawn even to characters like Xanthippe than to the people of the New Testament, and this was the opinion of thousands and thousands of people in the nineteenth century.

“But this picture of a world forlorn alarms and estranges me, and I am unable to justify it by any belief that everything is guided and ordered by God.”

It is fitting, my dear friends, to ask in these grave times what is really the attitude of soul of people today with regard to the candles they burn at Christmas? For this attitude of soul is a complex of such voices as we have just examined and that could be multiplied a hundred or thousand fold. But it is not fitting in serious times to ignore and disregard the things that have been said about the greatest mystery of earthly evolution. It is much more fitting today to

ask what the official representatives of the many Christian sects are able to do to check a development that has led human beings right away from an inwardly true and genuine belief in that which stands behind the lights of Christmas time. For can humanity make of such a festival anything but a lie, when the opinions just quoted from its best representatives are imposed upon that which should be perceived through the Christmas mystery as an impulse coming from the cosmos to unite itself with earthly evolution? What did the magi from the East desire when they brought divine gifts of wisdom, virtue, and immortality to the manger, after the event whose sign had appeared to them in the skies during the night between December 24 and 25 in the first year of our era? What was it these wise men from the East wished to do? They wanted, by this act, to furnish direct historical proof that they had grasped the fact that, from this time onward, those powers who had hitherto radiated their forces down to earth from the cosmos were no longer accessible to man in the old way — that is, by gazing into the skies, by study of the starry constellations. They wished to show that man must now begin to give attention to the events of historical evolution, to social development, to the manners and customs of humanity itself. They wished to show that Christ had descended from heavenly regions where the sun

shines in the constellation of Virgo, a region from which all the varied powers of the starry constellations proceed that enable the microcosm to appear as a copy of the macrocosm. They wished to show that this spirit now enters directly into earthly evolution, that earthly evolution can henceforth be understood only by inner wisdom, in the same way as the starry constellations were formerly understood. This was what the magi wished to show, and of this fact the humanity of today must ever be aware.

People of today tend to regard history as though the earlier were invariably the cause of the latter, as though in order to understand the events of the years 1914 to 1917 we need simply go back to 1913, 1912, 1911, and so on; historical development is regarded in the same way as evolution in nature, in which we can proceed from effect to impulse and in the impulse find the cause. From this method of thinking, that *fable convenue* which we call *history* has arisen, with which the youth of today are being inoculated to their detriment.

True Christianity, especially a reverent and sincere insight into the mysteries of Christmas and Easter, provides a sharp protest against this natural scientific caricature of world history. Christianity has brought



cosmic mysteries into association with the course of the year; on December 24 and 25 it celebrates a memory of the original constellation of the year 1, the appearance of the sun in the constellation of Virgo; this date in every year is celebrated as the Christmas festival. This is the point in time that the Christian concept has fixed for the Christmas festival. The Easter festival is also established each year by taking a certain celestial arrangement, for we know that the Sunday that follows the first full moon after the vernal equinox is the chosen day, though the materialistic outlook of the present time is responsible for recent objections to this arrangement.

To those who wish, reverently and sincerely, to tune their thoughts in harmony with the Mystery of Golgotha, the period between Christmas and Easter is seen as a picture of the thirty-three years of Christ's life on earth. Previous to the Mystery of Golgotha, with which I include the mystery of Christmas, the magi studied the heavens when they wished to investigate the secrets of human evolution or any other mysterious event. They studied the constellations, and the relative positions of the heavenly bodies revealed to them the nature of events taking place upon earth. But at that moment in which they became aware of the important event that was happening on earth, by

the sign given to them through the position of the sun in Virgo on December 24 and 25, they said, “From this time onward the heavenly constellations themselves will be directly revealed in human affairs on the earth.”

Can the starry constellations be perceived in human affairs? My dear friends, this perception is now demanded of us, the ability to read what is revealed through the wonderful *key* that is given us in the mysteries of the Christian year, which are the epitome of all the mysteries of the year of other peoples and times. The time interval between Christmas and Easter is to be understood as consisting of thirty-three years. This is the key. What does this mean? That the Christmas festival celebrated this year belongs to the Easter festival that follows thirty-three years later, while the Easter festival we celebrate this year belongs to the Christmas of 1884. In 1884 humanity celebrated a Christmas festival that really belongs to the Easter of this year (1917), and the Christmas festival we celebrate this year belongs, not to the Easter of next spring but to the one thirty-three years hence (1950). According to our reckoning, this period — thirty-three years — is the period of a human generation, thus a complete generation of humanity must elapse between Christmas festivals and the

Easter festivals that are connected with them. This is the key, my dear friends, for reading the new astrology, in which attention is directed to the stars that shine within the historical evolution of humanity itself.

How can this be fulfilled? It can be fulfilled by human beings using the Christmas festival in order to realize that events happening at approximately the present time (we can only say approximately in such matters) refer back in their historical connections in such a way that we are able to perceive their birthdays or beginnings in the events of thirty-three years ago, and that events of today also provide a birthday or beginning for events that will ripen to fruition in the course of the next thirty-three years. Personal karma rules in our individual lives. In this field each one is responsible for himself; here he must endure whatever lies in his karma and must expect a direct karmic connection between past events and their subsequent consequences.

How do things stand, however, with regard to historical associations? Historical connections at the present time are of such a nature that we can neither perceive nor understand the real significance of any event that is taking place today unless we refer back

to the time of its corresponding Christmas year, that is 1884 in this case. For the year 1914 we must therefore look back to 1881. All the actions of earlier generations, all the impulses with their combined activity, poured into the stream of historic evolution, have a life cycle of thirty-three year. Then comes its Easter time, the time of resurrection. When was the seed planted whose Easter time was experienced by man in 1914 and after? It was planted thirty-three years before.

Connections that reach over intervals of thirty-three years are essential for an understanding of the time rhythms of historic evolution, and a time must come when people in the holy time that begins with Christmas Eve will say to themselves, "What I do now will continue to work on, but will arise as outer fact or deed (not in a personal but in a historic sense) only after thirty-three years. Furthermore, I can understand what is happening now in the events of the outer world only by looking back across the thirty-three years of time needed for its fulfillment."

When, at the beginning of the 1880's, the insurrection of the Mohammedan prophet, the Mahdi, resulted in the extension of English rule in Egypt, when at about the same time a war arose through

French influence between greater India and China over European spheres of control, when the Congo Conference was being held, and other events of a like nature were taking place — study everything, my dear friends, that has now reached its thirty-three years fulfillment. It was then that the seeds were sown that have ripened into the events of today. At that time the question should have been asked: what do the Christmas events of this year promise for the Easter fulfillment thirty-three years hence? For, my dear friends, all things in historic evolution arise transfigured after thirty-three years, as from a grave, by virtue of a power connected with the holiest of all redemptions: the Mystery of Golgotha.

It does not suffice, however, to sentimentalize about the Mystery of Golgotha. An understanding of the Mystery of Golgotha demands the highest powers of wisdom of which the human being is capable. It must be experienced by the deepest forces that can stir the soul of man. When he searches its depths for the light kindled by wisdom, when he does not merely speak of love but is enflamed by it through the union of his soul with the cosmic soul that streams and pulses through this turning point of time, only then does he acquire insight and understanding into the mysteries of existence. In days of old the wise men who sought for

guidance in the conduct of affairs of human beings asked knowledge of the stars, and the stars gave an answer; so, today, those who wish to act wisely in guiding the social life of humanity must give heed to the stars that rise and set in the course of historic evolution. Just as we calculate the cyclic rotations of celestial bodies, so must we learn to calculate the cyclic rotations of historic events by means of a true science of history. The time-cycles of history can be measured by the interval that extends from Christmas to the Easter thirty-three years ahead, and the spirits of these time-cycles regulate that element in which the human soul lives and weaves in so far as it is not a mere personal being but is part of the warp and woof of historic evolution.

When we meditate on the mystery of Christmas, we do so most effectively if we acquire a knowledge of those secrets of life that ought to be revealed in this age in order to enrich the stream of Christian tradition concerning the Mystery of Golgotha and the inner meaning of the Christmas mystery. Christ spoke to humanity in these words, "Lo! I am with you always even to the end of the world." Those, however, who today call themselves His disciples often say that; though the revelations from spiritual worlds were certainly there when Jesus Christ was living on earth,

they have now ceased, and they regard as blasphemous anyone who declares that wonderful revelations can still come to us from the spiritual world. Thus official Christianity has become, in many respects, an actual hindrance to the further development of Christianity.

What has remained, however? The holy symbols, one of the holiest of which is portrayed in the Christmas mystery — these constitute in themselves a living protest against that suppression of true Christianity that is too often practiced by the official churches.

The spiritual science we seek to express through anthroposophy desires, among other things, to proclaim the great significance of the Mystery of Golgotha and the mystery of Christmas. It is also its task to bear witness to that which gives to earth its meaning, and to human life its significance. Since the Christmas tree, which is but a few centuries old, has now become the symbol of the Christmas festival, then, my dear friends, those who stand under the Christmas tree should ask themselves this question, “Is the saying true for us that is written by the testimony of history above the Christmas tree: *Et incarnatus est de spiritu sancto ex Maria virgine*? Is

this saying true for us?" To realize its truth requires spiritual knowledge. No physical scientist can give answer to the questions of the virgin birth and the resurrection; on the contrary, every scientist must needs deny both events. Such events can only be understood when viewed from a plane of existence in which neither birth nor death plays the important part they do in the physical world. Just as Christ Jesus passed through death in such a way as to make death an illusion and resurrection the reality — this is the content of the Easter mystery — so did Christ Jesus pass through birth in such a way as to render birth an illusion and "transformation of being" within the spiritual world the reality, for in the spiritual world there is neither birth nor death, only changes of condition, only metamorphoses. Not until humanity is prepared to look up to that world in which birth and death both lose their physical meaning will the Christmas and Easter festivals regain their true import and sanctity.

Then, and only then, my dear friends, will our hearts and souls be filled with inner warmth of tone, fortified by which we shall be able again to speak to our little ones, to speak to them even in earliest childhood, of that Child who was laid in the manger, and of the three wise men who brought to him their gifts of



wisdom, virtue, and immortality. We must be able to speak of these things to children, for what we say to the child about the Christmas mystery will be celebrated by him as an Easter festival, it will reappear in his life when he has lived through thirty-three years. For in historical evolution the responsibilities of humanity are such that one generation can only express as Christmas impulse those forces that the next generation will experience as Easter impulse. If we could realize this with consciousness, my dear friends, one generation would think of its successor in the following way: in the Christmas star I teach you to receive into your soul as truth that which will arise as the Easter star after thirty-three years. If we were conscious of this connection of the present generation and its successor, each one of us could say, "I have received an impulse for work that extends far beyond the limits of the day, for the period between Christmas and Easter is not merely the weeks that lie between these festivals but is really a period of thirty-three years; this is the true cycle of an impulse that I have implanted in the soul of a child as a Christmas impulse, and that after thirty-three years will arise again as an Easter impulse."

Such things, my dear friends, should not encourage pride in mere theoretical knowledge; they achieve value only when they are expressed in practical deeds, when our souls become so filled with conviction concerning them that we can do nothing but to act according to their light. Only then is the soul filled with love for the great being for whom the deeds, in this light, are done; then this love becomes a concrete thing, filled with cosmic warmth, and quite distinct from that sentimental affectation that we find today on all lips but that has led, in these catastrophic times, to some of the greatest impulses of hatred among humanity. Those who for so long have talked about love have no further right to speak of it when it has turned to hate; to such persons falls rather the duty of asking themselves, "What have we neglected in our talk of love, of Christmas love, that out of it deeds of hatred have developed?" Humanity, however, must also ask, "What must we seek in the spiritual world in order to find that which is lost, that love that rules and lives warmingly in all beings but is only real love when it wells up from a vital understanding of life."

To love another is to understand him; love does not mean filling one's heart with egotistical warmth that overflows in sentimental speeches; to love means to comprehend the being for whom we should do things,

to understand not merely with the intellect but through our innermost being, to understand with the full nature and essence of our human being.

That such a love, springing from deepest spiritual understanding, may be able to find its place in human life, that desire and will should exist to cherish such love, may still be possible in these difficult times for him who is willing to tread again the path of the magi to the manger. He may say to himself, "Just as the wise men from the East sought understanding to find the way, the way of love, to the manger, so will I seek the way that will open my eyes to the light in which the true deeds of human love are performed. Just as the magi surrendered their faith in the authority of the starry heavens, added to their knowledge of the stars their sacrifice of this knowledge, and brought the union of immortality with this stellar wisdom to the Christ Child on that Christmas night, so must humanity in these later times bring its deepest impulses of soul as sacrifice to that being for whom the Christmas festival stands as the yearly symbol. Inspired by such a consciousness, the Christmas festival will again be celebrated by humanity sincerely and truly. Its celebration then will express not a denial but a knowledge of that being for whom the Christmas candles are lit."